THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. 8: 19–21.

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GREETING.

To all who receive this first number of THE WORLD'S HOPE, greeting. To many of you we need no introduction. You know us either in person or by our writings. We hope to become acquainted with many more as by means of our paper, if not personally, we come among you. We greet you all in the name of Him who is the Saviour of the world.

In answer to your mental inquiry as to the object of this visit we would say: THE WORLD'S HOPE comes into existence in answer to the earnest call of many friends, and as the expression of an earnest desire on our own part, for a better means of communicating with you, than is otherwise afforded. This "call" and "desire," together with the open door of utterance, have been taken as the voice of the Lord in the matter. And, therefore, laying aside, as far as possible, the natural shrinking from the new cares and responsibilities, we enter on this work as a duty to the Lord and to our fellows; believing withal that to be in the way of duty is the highest privilege. While trusting in the Lord, we would also crave the sympathy and co-operation of our fellow-christians. You will doubtless need your "mantle of charity" to cover many editorial mistakes.

We have something to say to you, or this visit would not be made. THE WORLD'S HOPE has a mission, differing, in some respects, from that of any other known publication. This is of itself a reason for its existence. The name of our paper is suggestive of the broad view of the plan of salvation which will be maintained in its pages. Most emphatically, Christ is "the Saviour of the *World*."—1 John 4: 14. Believing that Christ is the Rock of all the ages, it is our purpose to deal with the general plan of salvation and revelation,—the plan of the ages; to maintain the representative character and work of Jesus the Christ and His Lordship over angels and men; to present the evidences of the presence of Christ in the official capacity of King, with the consequent harvest of the gospel age and dawn of the millennium; to plead the necessity of coming out of mystic Babylon, and a return to spiritual Jerusalem; to show the impending revolution of the nations, with the accompanying restoration of the earthly Jerusalem; and to plead for the final victory of God and truth by the destruction of the works of the Devil, and the salvation of the works of God;—all of which will be accomplished "in the ages to come," under the joint reign of Christ and the Saints. In short, we purpose to maintain, to the best of our ability, the relation between doctrinal, practical and experimental Christianity,—God's great scheme for the reconciliation of the world to Himself. In all this we expect to learn as well as teach.

That there are others that approach *near* to the same ideal of God's plan of salvation is true, and is with us a cause of rejoicing. And if there were no differences, there might still be room for an additional worker in the great harvest field. But in God's great plan of the ages there is much room for variety of both *thought* and *work*. There are many *phases* of the truth, and there are various minds, of both disciples and teachers, adapted by the Lord to deal with these various phases, so that what one fails to do may be done by others, and thus,

in due time, the whole truth, designed for mortal man, may be known.

The danger is, perhaps with all, in thinking that the *part* of the truth, most familiar to us, is the *whole* truth, thus creating a tendency to fence ourselves about, and to raise an obstruction to the entrance of further light. This is too apt to be accompanied with a *dividing* spirit, as if those thinking differently from us could not belong to the same body, under Christ the Head. These things under existing circumstances are perhaps not wholly avoidable; but when, for *any* reason, any portion of truth now due to men, fails to find expression through existing channels, the Lord is sure to open another, for as God is a God of order, and is not limited in His resources, beyond the limit of His own all-wise purpose, the truth *must* be made known *when it is due*. And truth is always due when it can be seen, for it would frustrate the Lord's plan, to have it seen *before* it is due, as really as if it were not seen until some time *after* it is due. But the infinite plan cannot be frustrated. It becomes the duty as well as the blessed privilege of those who see any part o the truth of God, to make it known to others by all possible means.

Our mission is not one of antagonism to men or publications. We do not enter on this work in the spirit of strife. Our work is affirmative *rather* than negative. In this we have the example of Jesus, and doubtless the surest and best way to put down error, is to let the truth shine in its own native lustre. We would, therefore, speak the truth in love, and thus commend it to the best judgment of the best people.

In this number we can only or mainly deal with an outline, designed largely for those who are not already familiar with our general position ; but such a repetition, as to some it will or may be, is not in vain to those who are most familiar with it. They enjoy the rehearsal. We sincerely desire that none will be deterred from reading by prejudice, or on account of hearsay; and we also desire not to be tested by the creeds of men, but by the Bible,—our standard of appeal.

"Yes, turn over that new leaf—and put the heavy weight of prayer upon it so that it will not soon blow back again."

THINK for thyself—one good idea,
But known to be thine own,
Is better than a thousand gleaned
From fields by others sown. —*Wilson.*

"DAY DAWN."

"Day Dawn, or the Gospel in Type and Prophecy," is the title of a book, written by the Editor of this magazine, which was first published in the year 1880, and is in the hands of many of our readers.

The first edition being disposed of (except a few copies) it became necessary to publish a second edition, which, in a revised form, has been done during the present summer. The revised DAY DAWN contains 328 pages, four pages less than the former edition, but by being closer set, the new edition contains at least one tenth more matter than the old. It is *fundamentally* the same book, but much of it has been re-written, so that it appears in a somewhat different dress; besides there have been such additions, subtractions and modifications as the experience and Bible study of two years have suggested as necessary. The DAY DAWN, containing as it does the prophetic frame-work, and the time arguments, in harmony with which we intend to write, may well be considered an appropriate handbook to THE WORLD'S HOPE; and we would be glad to see it in the hands of every reader. We have received many commendations of the work, but we decline publishing them, purposing in the future, as in the past, to let each reader judge for himself as to the merit of the work, in the light of an open Bible. Even those having the former edition are securing the Revised Edition also, and it is very desirable that *none* who were interested in the old should decide against the new until they have *read it for themselves*.

The prices are 50 cents and 75 cents (including the postage) according to binding. It may be convenient as elsewhere suggested, to send for THE WORLD'S HOPE and the DAY DAWN at the same time.

I am fully persuaded that thousands who mean well, and in a degree are determined to do well, are palsied by their neglect to do what is immediately about them just now. If we wait long for great opportunities, we shall not be prepared when they do come. We are just where we are, and duty calls for action just now. Time spent in preparation is in the line of duty, but do not spend life in waiting. The harvest is ready.—*R. F. Dutcher.*

"The intellect of a truly wise man is like a glass; it admits the light of heaven and reflects it."

THE WORLD'S HOPE,

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THE WORLD'S HOPE,
ALMONT, LAPEER CO., MICH.

To Correspondents.

We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

To Readers.

Do not be worshipers of mere men. Do not expect infallibility in either editor or correspondents. Bring all you read to the test of your own judgment, in the light of an open Bible, and the facts around you. Make truth your own, by careful study, and by the exercise of your senses, that you may discern both good and evil.—Heb. 5: 13, 14. This will bring nourishment and strength. Truth is truth, whoever states it, and it is your duty and privilege to accept it *on its own merits*, and to reject error. Let not mere rumor nor prejudice blind you. Read for yourselves and consider. "Prove all things; hold fast that which is good."—1 Thess. 5: 21.

SUGGESTIONS.

1. If you wish to subscribe for this paper, you might, perhaps, by a little effort, secure another subscriber, and so send a dollar, instead of fifty cents. This would be more convenient on account of our present fractional currency.

2. It might do you good to subscribe for some worthy poor person, known to yourself, which might be more satisfactory to you, than to contribute the extra fifty cents to the fund in our charge, for the supply of such persons.

3. The same convenience, as to sending money, may be secured by any one sending for the pap r and a copy of the book, DAY DAWN, elsewhere mentioned, at the same time.

4. But, if it be more convenient, subscribers may send three-cent postage stamps.

IF those interested in this paper will send us the names of such as they would select, we will endeavor to send each a sample copy. Write names and post offices very plainly.

WE have on hand a quantity of 32 page pamphlets—sample portions of the *Revised* DAY DAWN—which we will send *free*, either singly, or in small quantities, to whoever will order them. The cost of sending them is one cent each.

IN sending out samples of this issue of our paper, it has not been our intention to omit any names in our possession. Whoever sees it, not having received a copy, please send your name at once, and we will endeavor to supply you.

A PUBLICATION of this kind must have a price in order to be legal. But the terms are so low as to be within the reach of nearly all who have health. Even many who have but very little of this world's goods, may find it a blessing to make an *effort*, or a *sacrifice*, it may be, of some useless luxury, in order to pay for the paper. If you *can* pay for it you will be more interested if you do than if you do not. But though saying this we hope those who are interested, and who are *unable* to pay, will not hesitate to send us their names for the paper. We have a fund, provided by free-will offerings from those who have means, to pay the subscription price for such. By those that need, let this offer be considered as bread from Heaven.

THERE are several reasons why those wishing to subscribe for THE WORLD'S HOPE, should do so *now:* 1st. That we may know as soon as possible, how many copies to prepare for the next issue. This is very important to us. 2nd. Because it is much better not to put off till tomorrow what can as well be done today. We know that what people *intend* to do is often neglected or forgotten by delay. This affects character, and results in loss both to a good cause and its friends. 3rd. We have chosen the magazine form because of its greater convenience, not only in reading, but for preservation and future reference. And it will be important to have them connected

from the beginning of the volume. Those who read connectedly from the first will obtain a better understanding of the subjects presented. Consider these reasons, and subscribe at once.

I.

OUR POSITION.

We purpose in this number to give as clear a view as possible of our general position, so that readers may have some idea of the subjects to be treated during the months to come in THE WORLD'S HOPE. We might call it our creed, for whatever a man believes is his creed, whether it be orally stated, expressed in writing, or not expressed at all. We do not object to creeds, for every intelligent mind has, and must have one,—that is, he believes something. What we do object to in respect to church creeds is that they are usually *stereotyped*—fixed, unchangeable. A few men who lived two hundred years ago, more or less,—wise and good men for their day—came together and collected their best ideas about the Bible, and the way of salvation, into a certain number of "Articles of Faith" and made these articles the basis of church fellowship and communion. Now, however good those creeds were, they could not have been perfect, as they did not contain the *whole* truth, for the Lord has arranged His word and plan so that "The path of the just is as a shining light, that shineth *more* and *more* unto the perfect day."—Prov. 4: 18. This then must follow, either men must grow in knowledge, and so modify and change their creed, or they must be left behind the light, which moves forward as in the wilderness, like a cloud by day and a pillar of fire by night.

Now let it be understood when we state our creed, it is what we see *now* as the clearest development of the Word of the Lord. But as "that which is perfect" (1 Cor. 13) has not come, we must yet grow, and, as in the past, increasing light will modify former ideas. It is important that we should neither stand still, nor "be carried about" (like the vane on the steeple) "with every wind of doctrine;" but we should hold fast that which is truly good and fundamental in the faith we have had, and hold ourselves ready to move *forward* (not round and round like the vane) toward the great head-light of the perfect day.

Thus far we have referred to creed as the sum of developed truth, or, the degree of knowledge. But there is an important Bible sense in which "the faith" means the mental reception of the Lord Jesus Christ. Believe on the Lord Jesus Christ and thou shalt be saved," said Paul to the Philippian jailor. And the Eunuch was baptized on this confession, "I believe that Jesus Christ is the Son of God." Sometimes the term, faith, refers to the *act* of the mind in *receiving* a truth, and sometimes it refers to the *truth* on which the mind acts. It is often used in this latter sense. To contend "earnestly for the *faith*, once delivered to the saints" is to contend for the *truth*. When Jesus is said to be "the author and the finisher of our faith" it is equivalent to saying He is the Word or Truth of God, or the author and finisher of the great plan of revelation and salvation.

Then, to receive Jesus Christ as a living, loving expression of "all the fullness of God," and as an all-sufficient Saviour and personal Friend in every time of need, is the faith or creed of the Christian. This is the whole truth in brief, because He is the Word of God. Whoever thus heartily receives Jesus, receives a Treasure of treasures, which *ages* will continue to unfold to the wonder of the receiver.

In this *fundamental* sense the Christian's creed, or faith, is of necessity one, and always the same. It is in the *knowledge* and *comprehension* of the truth, as it is in Jesus, that we must grow, and so change.

As Christ is the embodiment of all revealed (and we may also say unrevealed) truth, and God has arranged a succession of ages for its development and manifestation, how appropriate the expression, "Rock of ages" as applied to Him; and how vain the thought that any man, or set of men, has, at any time past or present, gained a perfect knowledge of all the truth, or has been competent to frame a perfect creed. But whether it be in the *root*, or in any stage of the development of the truth, our creed is the Lord Jesus. He is "the Alpha and the Omega"—"the First and the Last"—the A, and the Z, of the whole plan.

The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, this thirst is prayer. Ever desire to approach your Creator and you will never cease to pray. Do not think it is necessary to pronounce many words.—*Fenelon.*

II.
THE SEED AND ITS WORK.

We believe that the Lord Jesus is a personal embodiment of the Wisdom, Truth, Love, and therefore of the saving *Power* of God; and that to Him, and to that *institution* of which He is said to be the Head, and Scripturally known as His Body, the Church, is committed the work of enlightening and saving the world. The mere nominal church is not of course here meant, but the Church from the Lord's standpoint,—judged, not from without, but from within, being composed of all Christians, whether they be in heaven or in earth.

This name, "The Seed," is applied *both* to the Lord Jesus and to the Church as His Body, as it is the one same power of God in them both. In Him it is He,—in the Church it is She, giving the basis of the expression, "The marriage of the Lamb," spoken of in the Revelation; though sometimes they are spoken of as one,—Christ—she being called by the name of her Husband, as in the marriage relation of earth, which is used in the Word as the shadow or type. In Galatians 3: 19, when, of the law, it is said, "It was added, because of transgressions, till the *Seed* should come, to whom the promise was made,"—it clearly refers to the Lord Jesus, Himself; but in the last verse of the same chapter, and in Romans 9: 8, the term "the Seed" as clearly applies to all who are baptized into Christ. "If ye be Christ's then are *ye* Abraham's *seed*, and heirs according to the promise." "The *children* of the promise are counted for the seed." This is confirmed by Galatians 4: 28, "Now we, brethren, as Isaac was, are the children of the promise."

This relation of Christ Jesus and Christians is the basis of the many promises made to the faithful,—the same as made to Him. He is *the* Son of God,—as the one that includes all the rest. But they too are "sons and daughters of the Lord Almighty." He hath *suffered*—being tempted—and is therefore "able to succor them that are tempted."—Heb. 2: 18. He resisted and overcame, being made perfect through sufferings;—"in all points tempted like as we are, and yet without sin."—Heb. 2: 10; 4: 15. He suffered for our example, so that His followers, are said to be "*partakers* of Christ's sufferings."—1 Pet. 1: 21; 4: 1, 13. So the Christian *ideal* of cross-bearing is to have "the fellowship of His sufferings, being made comformable unto His death."—Phil. 3: 10. This intimate relation in suffering—yet with the distinction of *Leader* and *followers*,—is typified by the relation of the double sacrifice of the *bullock* and the *goat*,—that which was done with the one, being done with the other.—Lev. 16: 14, 15, 27. But it is not only in suffering, but also in *victory*, and *glory* that the intimate relation between Christ and His followers is maintained. And may the Lord enable us all to realize that the relation between the sufferings and the glory is a *necessary* one, and not merely arbitrary. Then we may see that the *degree* we may attain depends on the earnestness and faithfulness unto His work in our lives. "If we *suffer*, we shall also *reign* with Him."—2 Tim. 2: 12. "To him that *overcometh*, will I grant to sit with me in my *throne*, even as I also overcame, and am sat down with my Father in His throne."—Rev. 3: 21. "Be thou *faithful unto death*, and I will give thee a crown of *life*." "And he that overcometh * * to him will I give *power* over the nations."—Rev. 2: 10, 26. The "crown," "glory," "throne" and the "reign" are expressive of the victory and consequent power of Christ and His true followers.

The process of suffering is the process of the development of the *Seed*,—first in Jesus as a Person, and during the gospel age, (introduced by His first advent,—His coming in the flesh—and His personal sufferings) with its harvest, in the development of the *ideal Church*, reaching to "the marriage of the Lamb." What follows the marriage is the glorious reign. See in this contrast, of the *age* of suffering with the *ages* of glory, the solution of Peter's statement as to "the sufferings of Christ, and the glory that should follow," in which he declares the prophets were so much interested.—1 Pet. 1: 10–12.

If the reader can grasp the idea here presented of what some would call the "multitudinous seed," that is, Jesus the Head, and the Church as His Body, making the *one Seed*, he will be prepared to grasp the *ideal* of the engraving at the head of our paper, an ideal based on the threatening against the serpent,—type of all evil,—in Gen. 3: 15, "Her seed shall bruise thy head, and thou shalt bruise His heel."

It is worthy of notice that as the Bible begins with the creation of man in the flesh, and the consequent entrance of sin and death, it ends with the complete introduction of the *new creation* in which sin and death shall be no more.—Rev. 21: 4, 5;

22: 1–3. In brief, the work of the Seed is to destroy the works of the Devil,—sin and all its effects,—and by this means to save God's own work,—the world of men.—1 John 3: 8; 4: 14. The complete destruction of evil is the world's hope, for God "hath subjected the same in hope, because the creature (whole creation, verse 22) itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."—Rom. 8: 19–21. (On further consideration this will be found to be in harmony with all God's threatenings, for His judgments are against evil,—the destroyer). And while this is the *world's* hope, what a glorious hope for the Church, —the Seed—to *accomplish* this great end! To rule self well is the key to all *true* power over others, whether here or hereafter.

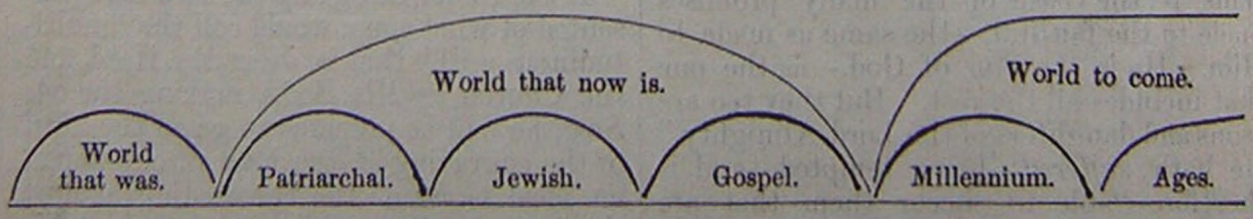
III.

THE AGES.

Christ is the great foundation Rock of all ages,—God having arranged a progressive succession of ages, and dispensations, for the manifestation of His truth, and for the development and work of the Seed. The ages are periods of time, and the dispensations are the works or manifestations of God belonging to these ages. To understand God's plan of the ages, in the spirit of them, has much to do with the knowledge of God.

The outline of the plan of the ages, to which reference will often be made, is familiar to some of our readers. This subject is treated at considerable length in the book called "Day Dawn," mentioned in this paper, to which the attention of all readers, to whom these are new themes, is specially invited.

The plan is divided into three long parts, called three worlds, thus:



This word, world, is translated from the Greek, *kosmos*, meaning the order or *state* of things.

The first world, or distinct "heavens and earth" (2 Pet. 3) began with the history of man, and ended at the flood. The second world, or "the heavens and the earth which are now," began at the flood, when the first ended, and reaches to the second coming of Christ at the end of the gospel age, and the dawn of the Millennium. And the third world, or the "new heavens and the new earth" which are promised, begins where the second world ends, includes all "the ages to come," and is "the world without end." With this outline, the placing of the ages, dispensations and of the Scriptures pertaining to them becomes easy and natural.

We commonly have spoken of the period before the flood as having but one age or dispensation, but it would seem that God's method of dealing with man in a *sinless* state, must have differed from His method *after* sin ended, and two methods of manifestation or dealing are properly two dispensings, or dispensations, however short or long they may be. We can see no way of determining how long man walked with God, before sin entered, but the whole period from man's creation to the flood is given in Genesis as 1656 years. It *seems* to have been but a short time in which the Lord dealt with, or dispensed His blessings to, man as a *living* person, but after sin severed the vital cord, man was dealt with as *dead* to all fellowship with heaven.

The second world, (*kosmos*,—order of things) or "heavens and earth" includes three ages or dispensations, as follows:— first, the Patriarchal, or One Man age, reaching from the flood to the death of Jacob, the last Patriarch, or the last of the three "Fathers" so often mentioned in the Bible,—Abraham, Isaac and Jacob; second, the Jewish age, or the dispensation of "the twelve tribes of Israel," reaching from their organization as a *nation*, (which took place in Egypt at the death of Jacob,—Gen. 49 and Deut. 26: 5) to their being left desolate at the death of Christ; and third, the Gospel age, beginning at the death and resurrection of Christ, and reaching to His second coming, and the consequent restoration of Israel.

The third world, beginning with the Lord's coming, and the restoration of Israel, and being itself endless, includes also a succession of *ages*,—how many we know not,—the first of which is known as the Millennium, or the thousand years' reign. That the future world is not merely an end-

less dispensation, as some think, seems clear, not only from the thousand years being a distinct period, but from Paul's statement of the object of raising up the Church to sit in the heavenlies with Christ, (which in the *perfect sense* is not due till He comes and receives them to Himself) which object is: "That in the *ages to come* He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus."—Eph. 2: 7.

During the Patriarchal age, God's cause was represented by *one man* at a time, who was doubtless a type of the Lord; and during the Jewish age the Lord's cause was represented by *one nation*, to whom the oracles, or words, of God were committed, (Rom. 3: 2) and so they were a type of the Lord's true Church. But during these and all the preceding time, there was but a dim foreshadowing of the gospel, a gradually increasing light, through types and prophecies, and but very few, all told, had a share even of the dim light. Even the Jewish nation, at the latest point of their dispensation, did not understand the *meaning* of the law, nor the prophecies, for, if they had, they would have accepted Christ.—John 5: 45–47. All the past was but a *preparation* for the introduction of the Lord and His Spirit among men during the Gospel age.

The object, or work, of the Gospel age has not been, as many think, to save the world, but to visit the Gentiles (during the suspension or desolation of Israel) "*to take out of them* a people for His name,"—Acts 15: 14; or in other words to develop the ideal, or anti-typical Church, as the Bride of Christ. If the object *had* been to save the world during the age past, the light would not have been put "under a bushel" by the falling away and apostasy of the mass of Christians, on account of which the unity and saving power of the Church have scarcely been manifested or felt. But the Lord's plan for saving the world is not a failure. The Church will be manifested in its true and native unity *and the world will believe.*—John 17: 21; Rom. 8: 19–21.

It is the work of the Millennial age, preceded by the coming of Christ into His kingdom, and the exaltation from Hades of the sleeping saints, to conquer the living nations to the Lord, by the joint reign of Christ and the saints putting down "all rule and all authority and power."—1 Cor. 15: 24, 25. These opposing *powers* of earth, being the visible expression of the *powers of darkness*, have been and are the obstacles in many ways, of mankind coming to the knowledge of the true God. Hence He deals with and disposes of the *obstacles*, before he begins to deal with the mass of men, who have during all the past gone down into Hades,—the state of the departed.

The Millennium, here mentioned, being the *seventh* thousand of man's history, or the "last day" of the Lord's week, of seven thousand years, is the dispensation that *fills the time*, as none of the Lord's weeks, or cycles, have more than *seven* days. For this reason we think the Millennium, or the thousand years, is mentioned, in Eph. 1: 10, as "the dispensation of the fullness of times," in which Paul declares that the Lord will gather together in Christ, *all things both in heaven and earth*. Mark, *this* passage refers only to the *living*, and does not include the dead or those "under the earth," where those in Hades are represented as being. The reason for this is obvious. It is arranged that the dead shall not be dealt with until after the *obstacles* in the way of their being blessed are removed. So after the thousand years are ended, (though how long it will take we cannot now say,) the Lord will destroy "the last enemy"—death,—1 Cor. 15: 26. This is swallowing up death in victory, as elsewhere promised, Isa. 25: 8; and it is beautifully and clearly expressed by Hosea 13: 14: "I will ransom them from the *power* of the grave; I will redeem them *from death;* Oh, *death*, I will be thy plagues; Oh, *grave* [the prison, or state of death] I will be thy destruction." This passage clearly teaches that to destroy death is, *not* to prevent men from *dying* merely, but to *make alive*, and so is in harmony with the grand utterance of John, in reference to the *outcome* of Christ's work of destroying "the works of the Devil:"—"There shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away,"—instead of being eternally perpetuated.—Rev. 21: 4. If men when made alive, were still enemies, then the destruction of death would not be the destruction of the *last* enemy, as Paul declares it will be; and neither would death be swallowed up in *victory* as the prophet declares; and so if death holds eternal sway over *any* human being, the time would never come when "there shall be no more death." A complete victory, and a clean universe, alone can vindicate the honor of Christ the Saviour of the world. And Paul assures us that to Him "every knee shall bow [an expression of *voluntary* submission,

for there will be no hypocrites there] of *things* in heaven, and things in earth, and things *under the earth*."—Phil. 2: 10, 11. *This* passage, taking in *all* the future ages, includes all the dead as well as the living nations.

IV.

ORDER MAKES HARMONY.

The *order* of the ages, with their attending dispensations of light and love, is the key to unlock the otherwise hidden mysteries of God's Word. Overlooking the order obscures God's love for His creatures, and is the cause of much of the confusion in reference to the Bible, that exists in many honest hearts. The cry for light and for a solution of the problem of life, with special reference to the *destiny* of mankind, continues to come from many quarters, and with an ever increasing vehemence. This cry, not answered satisfactorily by the common *interpretations* of the Word of God, is, nevertheless, being answered by that Word itself being opened as never before by this key of the ages.

We do not claim that this work is ours alone, but our prayer to God is that THE WORLD'S HOPE may be used of Him, to *aid* in the great work of making known the way of the Lord more perfectly, and so of leading men to trust and obey Him more cheerfully. As it is a principle of our nature to become like that which we truly love and worship; and as,

"If all the world our Saviour knew,
Then all the world would love Him too;"

Therefore we are anxious to do all we can to show our fellow-men what appears to us so good and grand in the gospel of Christ.

Not to see the *order* of the dispensations, is the greatest cause of the misplacing of the Scriptures, and a truth misplaced gives an erroneous idea. This has also been the cause of much dissension among Christians, tending to keep them apart when they should be one externally, as they are already in spirit. For the true Church has always been one, and is not divisible. But as Jesus said to his disciples of old, so He would say to them now, "Ye know not what manner of spirit, ye are of." That is, the *spirit* of my gospel, to which you are related in fact, *is better than ye yet know.*

To illustrate the importance of the *right placing* of the truth as to the ages, take a fact familiar to all Christians. In the Jewish age, circumcision was commanded by the Lord, and it was then necessary to the enjoyment of His covenanted favor. But, in the Gospel age, an inspired apostle says, "If ye be circumcised Christ shall profit you nothing: ye are fallen from grace," (favor.) To one *not* familiar with the order and relation of the Jewish and Gospel ages, would not this appear like a *contradiction?* But it is all plain when seen that circumcision in the flesh was a type of circumcision of the heart, and that the true dividing line between the shadow and the substance (dispensationally) was at the cross,—the death of Christ.

The same principle finds a clear application in many other things *not so familiar* to Christian people generally. Take a list, which may be considered and, if possible, made plain to the readers from time to time—as, trumpets, fire, sword, manna or bread, hunger, thirst, sabbath or rest, body or flesh, blood, beasts, sacrifices, death, life, &c., &c. On some of these there is a good deal of confusion and contention among earnest Christian people, which must end before the ideal Church will be seen and recognized among men, and be an invincibly saving power in the world. And we may suggest here that all of these have often a different significance on opposite sides of the death of Christ,—the principle being, "first the natural, and afterward the spiritual."

The subject of "Election" has been the ground of much dispute among Christians; some passages seeming to teach that only a few would be saved, and others that the mass or all would be saved. There seems to be *three* horns to this,—making a *trilemma*,—and so there are Calvinists, Arminians and Universalists. And it is quite certain that each one can and does quote Scriptures that neither of the other two cares to explain. The result of all this on another element of mankind, is scepticism, or confirmed infidelity.

Now we freely affirm that a clear understanding of the Bible, made much easier by an outline of the ages, and their relation to each other, explains and harmonizes *all* these passages. That Jesus gave a *limited* commission none will deny. "Go *not* in the way of the Gentiles," (Matt. 10: 5) and he explained it only by saying, "For I am not sent but to the lost sheep of the house of Israel."—Matt. 15: 24. That certainly does not look very broad. That He spoke in dark sayings and parables, that the multitude might *not* see, hear nor understand, "lest at any time they should be converted,

and their sins should be forgiven them," is a fact difficult to harmonize with His love for the world, if they were to be *eternally lost* for their unbelief. It is *not* difficult to prove election from the New Testament, but it is very difficult to harmonize the Calvinistic *idea* of election with the broad and loving invitations to "Whosoever will." But it is equally difficult, if not more so, to harmonize the commonly called "Free Grace" ideas with the limited commission of the Master, and with the fact that millions and millions of our race have never heard the gospel, and were so situated that they could not; and if hearing at all, having but the merest glimmer of gospel light. All becomes plain by the light of the plan of the ages. The election is true during the gospel age, and "The Spirit and the bride" saying come to "Whosoever will" will be true after the marriage of the Lamb. *There is no Bride till then.* Then what a misapplication of scripture to locate this broad invitation, and this flowing "*river* of water of life" in any age *preceding* the marriage of the Lamb! During the "gospel age,"—which is the special age for the preparation of the Church,—"the Bride the Lamb's wife"—the water is said to be "in you a *well* of water, springing up into everlasting life."—John 4: 14.

It is not necessary to think of the election as a mere arbitrary choice on the Lord's part. He chooses according to the circumstances, the abilities, and the necessities of the case, and in harmony with the law of individual mental action and co-operative responsibility. So all who hear, believe and obey the gospel are chosen of God, or as Paul states it "He hath from the beginning chosen us to salvation, *through sanctification* of the Spirit and *the belief of the truth.*" So Peter urges upon Christians the necessity of making their "calling and election sure" by faithfulness in adding the *seven graces,*—thus forming a character that will honor God and give its possessor true power over men. In the Lord's future and glorious conquering ride, "they that are with Him are *called* and CHOSEN and FAITHFUL."—Rev. 19:11–14; 17:14.

But while the election is in harmony with the law of our being and responsibility, even that fact makes it utterly impossible for any one to be elected who never heard the gospel, and whoever will think for a moment will see that, Providentially, the circumstances of millions of lives have been such as to prevent them from hearing. What Christian can believe that it was a mere matter of *chance* that brought *us* the light of the truth, and which left the poor Hindoo in the dark. The Lord cannot be limited only by His own all-wise purposes; and there are very few indeed, (and the number is rapidly becoming smaller) who can believe in such a view of God's love and justice as would consign the ignorant masses to endless woe or death. Many are "sure that *sometime* and *somehow* the Lord will clear this matter up, and show His love and saving power so that all will be blessed and satisfied." But what is thus assumed, and indefinitely postponed, is *now* being cleared up. And by looking at the relation of the successive ages, the glorious outcome can be apprehended as the Lord has promised without jumping at vain or imaginary conclusions. During the past ages of *preparation,* only *few* have found the way to life, while the *many* have walked on in the way of death. But the principle of God's dealing is, to choose the few for the good of the many, and by the the few, in due time, to "swallow up death in victory."

V.

NATURAL AND SPIRITUAL.

The Lord has chosen to represent spiritual things and truths by natural or physical things. This makes the natural the *shadow*, and the spiritual the *substance.* "First the natural, and afterward that which is spiritual," is the essential order of the whole plan. The spiritual exists first in *idea*, and the natural is its first expression in the order of development.

This use of natural things as shadows, is characteristic of all types of the law, allegories of Bible histories, symbols of the prophecies, and of all the parables and general teachings of Jesus. All Christians, even the most extreme literalists in the interpretation of the Bible, recognize this principle to some extent. But it is far more important, and has a wider application than is generally supposed. Indeed a *true* literalism depends on its being recognized and applied. So far from giving license to any and every imaginable application, it is, when fully and uniformly applied, the *only safeguard* against mere inventions of the human mind.

No Christian has much difficulty in reference to the use Jesus made of "bread," "water," "hunger," "thirst," "light," "darkness," "weariness," "rest," and many others. They all know that He used these natural

things to represent and illustrate the human wants, provided for by the gospel. Yet sometimes the natural illustration blinded, or hid the real meaning, as when the woman of Samaria thought He meant the literal water in Jacob's literal well, when he spoke of giving her living water. This effect of hiding the real truth depended of course to some extent on the condition of the mind of the person.

There are some people who would have no difficulty with the "*well* of water" here mentioned by the Saviour, who would stumble as really at the "*river* of water of life" of the Revelation, as the woman did at the well. The water of life must be the same, whether it be contained in a well, or flowing in a river. The river is but the grander manifestation and more liberal supply of the same thing in the Lord's economy of grace.

To *call attention* to this principle, rather than to make a minute application of it, is the object of this writing. It is one of the most important Bible themes, and must be of great use in the study of the Word. But with the key in his hand, or with his attention called to the subject, the reader may often apply it for himself.

This principle of "first the natural; afterward that which is spiritual," is the order of development, not only of the written Word, but also of the two representative dispensations,—the Jewish and the Gospel dispensations,—also the *individual* development from the natural body to the spiritual body, as in fact of the whole plan. This principle is clearly seen in the representative and relative work of the two Adams, of which Paul is writing in 1 Cor. 15: 42–54. Adam and the risen Lord Jesus,—"made perfect through suffering,"—are the Heads and Representatives of our race, on two opposite planes, according to the law or principle for which we are contending. Then what is true of the Heads, as to nature, is true also of the race on both planes, "every man in his own order." This is a grand and important fact,—one which has an important bearing on the *destiny of all mankind*. But let no one confound *nature*, with *rank, order* or *position*. The position or degree of glory will differ, as Paul states (verses 41, 42) though all will be of the same nature or kind. This fact also is illustrated by the natural race. All have the same *nature* as their head (Adam), but in *position* they differ, not only from him but also from one another.

One of the great *gospel* principles to which we would invite earnest attention, is that *both* the natural and the spiritual found embodiment and expression in the Lord Jesus; and also the principle, and its operation, that brings men from the lower to the higher plane. That principle or power of development is Divinity,—God manifest in flesh. Oh! that it might be seen that the coming in the flesh,—the first advent,—was the grand culmination of the same principle, of hiding Divine things and truths under a natural cover, on which the Lord had been *revealing Himself* from the beginning of all revelation. This seen, the Divinity of Christ and the Bible are both established. The Divinity constituted Him a Priest, to make atonement, or to bring humanity—mankind—into harmony, or oneness, with God.

Jesus, the Son of Mary, was as truly a Divine creation, as was Adam at first, and the second was surely no more impossible than was the first,—making man from mother earth. But while the producing power was of God, by His own chosen agencies, the creation partook of the *nature of the mother*, in either case. And Jesus, as truly as Adam, was made to represent the whole *kosmos*,—order, or *world* of mankind. That Jesus spoke of Himself in this representative sense is shown by John 12: 31, 32: "Now is the judgment of this *world:* now shall the prince of this world [the Devil.—Eph. 2: 2] be cast out. And I, if I be lifted up from [out of, Revised version —margin] the earth, will draw all men unto me." He first speaks of *His own* struggle with, and victory over the Devil, by His death and resurrection, but He calls it the judgment and victory of the *world*. And then He states its ultimate application to "all men," which shows that Jesus *represented* all men, in His humanity, His struggle, sufferings and victory. This is the *basis* of the at-one-ment, or reconciliation, of the world to God. This is "good tidings of great joy which shall be unto all people." "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them."—2 Cor. 5: 19. As the Lord by Adam caused man to be produced on the natural plane, by the laws of generation; so by the second Adam He *transplants* man to the spiritual plane, by the laws of regeneration. "As *in Adam* all die; even so *in Christ* shall all be made alive, but every man in his own order." The *order* mentioned is equally true in the relation of mankind to both Heads.

Who can fail to grasp, in this subject,

the key of hope of a glorious destiny for mankind? To those familiar with these subjects, and who appreciate the representative character and work of Jesus, the question is not "how *can* all the world be reconciled to God?" but, "how *can it be otherwise*, than that all the world shall in due time be brought into harmony with God?" The Infinite Will must triumph.

We invite objectors to put their objections in the form of *questions*. They will be answered if possible.

DIVINE REWARDS AND PUNISHMENTS.

Divine rewards and punishments contain the germ of their fulfilment in the condition necessary to their bestowal.

Let us consider Esau selling his birthright as a typical or representative case. The fault was in his nature. A judgment systematically warped and perverted, caused him to over-estimate temporal comfort, and prevented him from justly appreciating the honor, possibilities, and power, that lay in his position as first-born.

Notice three elements in his punishment. First, he brought it on himself; he was his own judge and executor; he signed his own death warrant, so to speak, when he swore as Jacob commanded. Second, its unchangeableness: "he found no place for repentance though he sought it carefully and with tears;" his doom was final and unalterable. Third, it did not consist in suffering, nor in a hard lot in this life or the next, but in a *loss*. It was not what he *got*, but what he *did not get*, that sapped the vigor from his life.

Let us apply this lesson to other crimes. Adam sold his birth-right. Made a little lower than the angels, it was given him to have dominion over the works of God's hands; to be crowned with glory and honor; and have all things put under his feet.—Ps. 8: 4–7. He chose, instead, the mess of pottage. It is not the curse with its attendant train of horrors, but the *loss* of *sonship*, that is the greatest cause for lamentation. Contrast the one perfect human life, set for an example to us, with the weak, dwarfed, ignoble, deformed and degraded, human characters, which make up the sum total of the race; realize, if you can, *what we might have been*, and decide if *being wicked* is not the greatest possible punishment to the wrong-doer:—if there are not conditions infinitely worse than suffering. Suffering may be a part of our education and be profitable to us, but *guilt, unmet responsibilities, lost opportunities, abused privileges*, are things over which angels may weep, for they afford no compensating returns, only absolute and eternal *loss*.

The nation of Israel "after the flesh" sold their birthright. It was given to them to entertain as guest, the "Prince of the house of David," and to be as His bride, —the gate to heaven for all the world. They rejected Him because instead of being according to their judgment, splendid, honorable, and powerful, He was only *good*. They did not appreciate goodness. O, foolish nation of Israel! Esau's mess of pottage was untold wealth to your "field of blood!" What wonder that the Son of God wept tears of profoundest grief over your ill-fated choice?

Coming nearer home, men and women are every day bartering their birthright for that which does not profit,—wealth, ease, worldly honor and position.

To us as Christians, or as human beings, whoever hears the call, it is offered to become heirs of God and joint heirs with Christ. This brings us to the subject of Divine rewards. Some say that the Christian religion is faulty because it offers rewards:—that in a perfect system, *virtue* would be its own reward; and its subjects would be taught to do right for right's sake. This is really what the Christian religion is, because there is no element of future bliss that is not the outgrowth of the *condition of being good;* and consequently may be tasted here proportionately.

The multitudes who are "trying to be Christians" and gain a shelter in the church, to escape eternal torment, or who endeavor desperately to bring their outward lives up to an acceptable standard that they may win a home in heaven, have not yet apprehended their calling. There is a slavish or cowardly element in such motives as these.

What is it that the man of mental and moral culture values most? Is it the crown of fame that rests upon his brow? Is it the wealth and ease his well disciplined mind has brought him? It is rather the enlarged capacity, enriched nature, conscious power, and the semblance to that ideal which is just beyond unaided human reach, —free symmetrical manhood. And shall the Christian's ambition even seem to aim at something essentially lower? The elevation of character,—including the purification, development, spiritualization of all

human qualities, mind, heart and spirit,—which Christianity aims to accomplish in the lives of its votaries, brings with it, as its essential attributes, all the rich blessings of the gospel which we call rewards. It brings with it sonship, heirship, crown and throne, rest, freedom, glory and power. These *are* rewards; but they are also simply the attributes of goodness.

We should not work for these things, or strive after them as something to be obtained through our efforts, but accept them as the gift of Christ, an installment on that perfection of character which He will work out in us, and which is now counted to us because we are seen in Him.

In view of these things let us be careful not to undervalue our birthright. Let us also be careful to act from the right motives,—to obey God because He is God, not because He will reward us for so doing.

L. A. A.

ATONEMENT.

Perhaps no Bible subject has received more attention than that of Atonement. This is a distinct admission of its importance. It is usually, and truly, thought to be at the bottom of Christianity. In addition to this we regard it as being at the top. As an expression of the work of Christ, it is the beginning and the ending. This will be apparent to all that see its true meaning,—reconciliation,—and who admit that Christ's work is to *reconcile the world to God*.—2 Cor. 5:19.

The word, Atonement, occurs but once in the New Testament,—Rom. 5:11,—but the idea truly conveyed by it is often mentioned. Were it divided thus,—at-one-ment, the true idea might be seen,—that of bringing into oneness, or harmony, those who had been separated by an enmity. The enmity, existing between God and man, is wholly on man's side, as God's purposes and love are unchangeable. It is man that has wandered from his true relationship, and that needs reclaiming, or bringing back, or reconciling.

If the Lord were man's enemy, as sinful man is the Lord's enemy, the provisions for man's reconciliation never would, or could, have been made, and John 3:16, and all similar passages, never would have been uttered: "For *God so loved* the world, that *He gave* His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, [as an enemy would have done] but that the world through Him might be saved." In 1 John 4, it is three times stated that God, the Father, *sent* His Son. Such *love*, and such an unspeakable *gift* cannot have been the expressions of an Enemy. The Lord's feelings toward the wanderers, —His enemies,—are expressed thus, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." "God commendeth His love toward us, in that, while we were *yet sinners*,—(enemies) Christ died for us."—Rom. 5:8.

Do not these, and all other scriptures, clearly show that it is all love and kindness on the Lord's side, toward man, and that all enmity, the barrier between God and man, is on man's side? Do they not further show, that the reconciliation, or at-one-ment, consists in the breaking down, or destruction, of man's enmity; and also that the *knowledge of God's love* is the great means for the accomplishment of the work? Surely it is far more consistent to believe, in view of the quoted statements, that Christ's work and death were an *expression* of God's *unchangeable* love, and forgiving favor, than to suppose that they were designed to *purchase* His love, or to satisfy the demands of His justice.

In the absence of positive statements of Scripture, in favor of a quite common doctrine of "Substitution," may we not safely reject, as mere tradition, and as the result of a false set of inferences, that doctrine which places our Father,—who commands us to *imitate* Him in love and forgiveness,—in the ungracious attitude of *demanding the full payment of the sinner's debt*, before He will forgive His enemies? And what shall be said of that traditional *idea* of Divine *justice*, which leads men to plead for such a doctrine of *inferences*, and at the same time blinds its advocates to the gross *in*justice of transferring the consequences of guilt from the guilty to the innocent, allowing the innocent to suffer *instead* of the guilty, and letting the guilty go entirely free? What just law *could* be SATISFIED with such an arrangement? Would it do *less* violence to justice thus to *punish the innocent*, instead of the guilty, than to *forgive the guilty*, on the condition of repentance?

Hear the word of the Lord: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7. Repentance,—complete change of heart and life—and forgive-

ness, are the Lord's cure for the difficulty; and when this is accomplished, "the enmity" is surely destroyed, and the man reconciled to God. And the good news of the Lord's favor and love are the means of leading men to repentance.—Rom. 2:4.

It does not require more reason, logic and sense of justice, than are in use in common business transactions, to enable one to see that where sin or debt is forgiven, there is neither room nor need for its payment; and so where payment is made, there is neither room nor need of forgiveness. Then the two doctrines of substitution and forgiveness cannot both be true, but, on the principle of *justice*, are necessarily antagonists. If the doctrine of payment by a substitute is true, what loving heart can fail to see that where the offended *demands* such payment, there is no room for the exercise of *mercy*. For if the debt be paid, the offender *deserves* his freedom, while *mercy* is a gift or favor to the *un*deserving. The doctrine of forgiveness is a clearly *stated* Bible doctrine, while substitution is based entirely upon *inferences*. Men will choose between them when the subject is presented, and that the former will stand, and the latter fall, there is no room for doubt.

Because some, in rejecting the idea of substitution, have also rejected the Bible facts and statements concerning the death of Christ, has been, and may still be, to some, a cause of alarm. But let it be distinctly understood that it is not the death, nor its importance, that we deny, but the *inferential interpretation* of them, by men. And it will be *one* of the objects of THE WORLD'S HOPE, to find, and present, the true relation of this, as well as other Bible subjects. And those who are truly "free," "to prove all things," and "hold fast that which is good," will not be deterred from reading by prejudice, or any cry of alarm which may be uttered.

The *Christian Leader* says: "A new confession of faith has been prepared by a committee representing the three branches of the Presbyterian Church in Scotland, to be used in common in their foreign missionary work. The only article relating to the question of future punishment could be subscribed by Universalists. It runs thus: 'Those who have believed and obeyed the Gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.'"—*N. Y. Evening Post.*

THE RESURRECTION.

As others have given their views honestly on this important subject, I will not criticize *them*, but will endeavor to present what appears to me to be the truth as taught in the Bible concerning it.

Quite a variety of expressions are used to convey to the mind the thought of bringing man from a dead into a living condition: such as, quickening, making alive, raising up, and coming forth. Scripturally, all men are dead, previous to being quickened, "You hath He quickened who *were dead*."—Eph. 2: 1. We see from this that the quickening is something which man cannot do for himself,—("hath *He* quickened.") It would be strange, indeed, for a dead thing to make itself alive. But when Paul said, "You * * *who were dead*" he was writing to persons who had not been dead *physically*, but they had been dead according to the Bible standard of life and death.

"How are the dead raised up, and with what body do they come?"—1 Cor. 15: 35. Paul seems to raise the question himself, for the very purpose of clearing up, if possible, something which was not understood by them to whom he was writing. And on perfectly scientific principles, no man can be blamed for reasoning thus:—How can this body of mine, which is dust, come forth again after it has returned to its original gases. My present body is not as it was a year ago, and that which composes my body to-day, may, in a short time, be a part of an ox or a tree, or perhaps rain or mist; and when I really cease to exist I shall rot and after a time I shall not be found at all. With what body, then, do they come?

Paul's answer is peculiar and deep. As to the "how" he says the process is the same as that by which any seed of grain is "raised up." It is sown, it germinates, it dies while germination is going on, it grows up by the power from above, combined with the strength of the ground, which strength is imparted to the ground by the sun.

Here we have a kernel of wheat. Let us lay it in the sun in a dry place, and see if it will show any signs of plant life. (The sun is the great life-giver of the vegetable kingdom.) But if we leave it lying there for an age it will remain the same dry kernel of wheat. But if we will place it in the damp earth it will germinate.

Paul says, "That which thou sowest is not quickened except it die." The wheat, or body, which was sowed in the ground,

has commenced to die, according to Paul's reasoning, for we find that it is quickened, at least the quickening process has begun. The strength of the ground, which it has from the sun, has got into the very heart of the seed, and has caused it to swell and groan and burst. The fact is, it has commenced to die. But the resurrection, or "raising up" process, has also commenced, for here is the new life sprout, which has been brought forth by the combined action of the earth and the sun. If we examine it again, in a short time, we find that the old seed-body has disappeared entirely. It has become a plant of the sun.

Now let us apply this to man, as we find the Holy Spirit applying it. But first let me say that I understand Paul's argument to be of a spiritual character and I will so treat it.

"As by man came death, by man came also the resurrection of the dead." Did physical death come by man? I do not so understand it. "In the sweat of thy brow shalt thou eat bread till thou return to dust, for dust thou art and unto dust shalt thou return." This is a clear statement of the fact of Adam being dust and of the *result* of his being dust, which was that he should return to dust again; not as a result of sin, but in the nature of the case it must be so.

Did Adam's sin bring death on the brute creation? If not, then physical death was not the result of Adam's transgression. But if the brutes were made subject to death through Adam's sin, then they will be made alive in Christ. In one account of what Jesus said we have it that "the good seed are the children of the Kingdom," and in another "the seed is the word;" other passages show that both are true. Paul says, "I *found* it to be unto death," "I have died, nevertheless I live, and the life which I now live I live by the faith of the Son (Sun) of God." Paul had been "sown" unto that which "is quick and powerful, sharper than a two-edged sword"—and it had divided him asunder—burst him open.

He says "I was alive once without the law, but when the *commandment* came, sin revived and I died." But does not the word say the law is weak? It does, but it also says "the law of the Lord is perfect, converting the soul."—Ps. 19: 7. The earth also is weak, but, by the action of the sun, it becomes strong to both put to death, and raise the seed to life. Was Paul ever without the law? He says he was. He never was without an outward knowledge of the law, but when *the commandment* came, he found that the law was *spiritual*. He had been dead, in God's estimation, all the time, but in his own he was alive.

He afterwards was willing to lose all his former goodness, that had seemed to him to be life, that he might win Christ; that he "might know Him and the power of His resurrection, having been made conformable unto His death."—Phil. 3: 10. Just in proportion as we are made partakers of His sufferings, made conformable unto His death, we are made to partake of the power of His resurrection. Simultaneously? some may ask. Yes. What kind of death did Christ die, which Paul here has reference to? "In that He died He died unto sin."—Rom. 6: 10.

But some will quote that "He knew no sin," and so reason that He could not die to sin. The word says He did. They must settle that with the author. [Both scriptures are true.—ED.]

But how can it be said to be "sown a natural body?" I would here ask if the written word is the word which is quick and and powerful? I answer, evidently not; for this reason:—Many persons are quite conversant with the words of the book who have never given any signs of life. It is evidently that of which the written word is but the outward expression that gives life. When *that* is sown into the inward consciousness of man, it works the mighty work of which the action of the earth on the seed is a good illustration.

When we sow a seed of wheat, or any other grain, into the earth, our object is not to get the seed into the earth, simply. No. If we understand anything of the process of growth, our object is to get the strength of the earth into the seed. So when man is sown into the law of God, He, (the Sower) understanding perfectly the science of growth, has for His object, the getting the strength of the law into the consciousness of the man.

He knows what the result will be. "The strength of sin is the law." "I would not have known sin but by the law." "Sin taking occasion by the *Commandment* deceived me and by it slew me."

What is death, then? "To be carnally minded is death; *because the carnal mind is enmity against God.*" This is a full and complete answer given by the Holy Spirit. Then to be at enmity with God is death, in God's way of looking at it. That being true, all men are dead until they are *reconciled* to God, and then they are spoken of as

having been raised from the dead, ("passed from death unto life.")

If it were not that a certain time was required for the High Priest to do the work in the Most Holy, (during which time all who have fallen asleep in Christ are sleeping) all those who have been brought to life by hearing the voice of the Son of God would or might have put on the spiritual body or "house from heaven" the moment they laid off this "earthly house." Paul did not wish to be unclothed but to be clothed with the "new house." Paul not only says "to be carnally minded is death," but adds, "To be spiritually minded is life." Now, the carnal mind being first, all must see that to be spiritually minded later must be "life from the dead," which is a "resurrection from the dead." And now, as we have clearly seen that all men are dead, or have been, the promise is that they all shall be made alive in Christ.

Enmity to God being death, and reconciliation to God being life;—and as all are dead by Adam's transgression, in the sense of being made enemies;—then the only conclusion which we can arrive at, logically, is that all will eventually be reconciled to God, "For *as* in Adam all die, *even so* in Christ shall all be made alive."

All men were made enemies, representatively, in Adam, but they individually became enemies in their own proper persons. So, also, all men were reconciled to God, representatively, in Christ, but they must all die to sin, each for himself, as Christ did, or the "as" and the "even so," of Paul means nothing.

I understand that the things which we see are but shadows of spiritual things. Job 10: 20–22 shows that natural animal death is but a shadow of death. "Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and *shadow of death;* a land of darkness, as darkness itself; and of the *shadow of death* where the light is darkness."

Jesus said "the hour is coming and *now is,* that the *dead* shall hear the voice of the Son of God and they that hear shall *live.*" And of others he said they had "passed from death unto life." From death to life must be "resurrection" from the dead, or language loses its force. "Awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light."

Life must precede light. Here it is: "Christ shall give thee light," *after* thou hast awakened from sleep and arisen from the dead. I claim that if the thought be true, which some hold, that men will come up natural bodies, still this scripture proves that after they have so arisen from the dead, Christ shall give them *light.* There stands the promise. Let those who feel so disposed, "kick against the pricks." For my part, I exult in the thought that God will be proven to be such an one as will command the adoration of all his intelligent creatures. He will quicken all, or He would be chargeable with being a "respecter of persons," which the word repudiates.

No one awakes from sleep until *His* voice comes commanding it. None *can* awake until he hears the "voice of the Son of God." None *can* arise from that death into which he came by Adam's sin, until the "voice of the Son of God" reaches him, and then what next? "Christ shall give thee light."

I would call upon the children of God to rejoice with me, in anticipation of the glorious triumph of God's grace, in the ages to come, and to live so as to be counted worthy to take part in the administration of the "word of reconciliation."

JOHN HUDSON.

ISRAEL'S HISTORY.

It is an important and interesting fact that from the beginning of the *national* existence of Israel, at the death of Jacob, until the year 1878,—covering a space of 3,690 years,—their history has been divided into *two equal* periods of 1845 years each, by the death of Christ in A. D. 33. At that middle point, Jesus Christ, on account of their sin, cut them off from favor, leaving their house desolate,—Matt. 23: 34, 39; so that the first half of their history was one of *favor*, and the second half has been *without* favor. During the former period, they were enjoying the covenant blessings, and the typical presence of God, in the tabernacle and temple, which made their city, Jerusalem, "the holy city." But at the death of Christ, "the vail of the temple was rent,"—(Matt. 27: 51), making that place common, as God's presence was no longer there, in any special sense; and so Jerusalem ceased to be "the holy city," and from that time all favor has been shown to the gospel Church, and on an entirely new covenant. Even the favor to the remnant of Israel, after the cross, was on the new plan, as, since then, Jew and Gentile are one as to the gospel of peace.—Eph. 2: 11–22.

So it is clear that the middle point in their history was marked as the beginning of their fall as a nation. And it is an important fact that in 1878, at the end of the two equal periods, a door of hope, and of returning *legal favor* was opened to them, by the treaty made between England and Turkey. This treaty secures them religious *liberty* in common with all others, and a legal right to dwell in their own land,—Palestine,—under British protection. This seems to be a legal beginning, though small as yet, of their rise. It seems like the budding, at least, if not the putting forth of leaves, by the cursed fig-tree.

Now, as God is working "all things after the counsel of His own will," these marked changes in the history of that strange people, at stated periods, have not come by chance. We believe these changes are an important fulfilment of prophecy, and that the Lord has risen to "have mercy upon Zion: for the time to favor her, Yea, the *set time* is come."—Ps. 102: 13.

This history of *two equal parts*, or "double," is mentioned by three prophets. Isaiah 40: 1, 2, speaks of returning favor to that people, "for she hath received of the Lord's hand *double* for all her sins." That it reaches an "appointed time" the margin shows. Jeremiah 16: 13–15 foretells their casting off from *favor* until they had received "double." The word, double, in this, and also in the third witness, means literally a *repetition*, or, the *second half*; while the first witness sees *both* halves in the past. (See Young's Bible Concordance.) Zachariah 9: 12–13 locates the middle point at Christ's riding into Jerusalem: "Even to-day do I declare that I will render double [the repetition] unto thee." This is in harmony with the fact of their desolation as seen in the New Testament. They have had a repetition—an equal period without favor to that in which they enjoyed favor—and now favor is seen returning.

We may learn from this: 1st. That the Bible prophecies are true; 2d. That the Lord keeps His word, both as to punishments and mercies; 3d. That mercy follows age-lasting punishment, and that "mercy rejoiceth against judgment;" and 4th. That as the fig-tree is budding, it is not the literal burning of the world, but *summer* that is near, and the redemption of the Church is at hand.

"Be always at leisure to do good; never make business an excuse to decline offices of humanity."

MORE SURE WORD OF PROPHECY.

2 PET. 1: 19.

The Apostle Peter, after referring to the transfiguration of Christ as the foreshadowing of the coming kingdom, says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed," etc. The Revised Version reads, "And we have the word of prophecy *made* more sure." The "Emphatic Diaglott" reads, "And we have the prophetic word more *confirmed*." Both these versions give the same idea—that is, that the scene, on the Mount, was a pictorial illustration, and in this sense a confirmation of the great truths of prophecy in reference to the coming and kingdom of Jesus Christ.

This illustration used by the Lord Himself, becomes a strong evidence that prophecy was given for the purpose of revealing the truth on this subject of the future reign of Christ. Now if the Truth Himself—our Lord and Saviour—saw fit to make prophecy, and therefore the truth it reveals, so prominent as to make a picture of its outcome so grand and striking, as this transfiguration scene is, how can any of His true followers make light of or neglect the prophetic word? Can it be done with impunity? Is it not neglect of the Lord Himself as revealed in the Word of which He is the Spirit?—2 Cor. 3: 17; Rev. 19: 10. Is it the part of true disciples to say that what He makes so prominent, is of little or no value to us? The Apostle, seeing the truth he uttered, and catching the Spirit of the Saviour's own thought, urges the importance of giving heed to prophecy. And it is safe to say that all who neglect it are standing in their own light, and losing a rich blessing, which, if once tasted, would justify, in their own minds the urgency of our plea.

The *Advance* says: "Among nearly all the 'revised' local church creeds substituted for the older ones, which come to our notice, nothing is apt to be so remarkable about them as their apparent intellectual feebleness. Either there is a studious evasiveness, or else a manifest inability to discern just what are the essential elements in the Gospel of redemption through Christ."

God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments.—*Merle D' Aubigne.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. 8:19-21.

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THE IMPORTANCE OF TRUTH.

The object of principal importance in all human effort is *goodness*. We use the term in the sense of *perfectness*. Jesus commands us to be perfect as God is perfect. That is, we are to fill our places and do our work as completely as God Himself fills His place and does His work. All human qualities, in us, are to be fully developed and consecrated to their true uses. Holiness means being whole, entire, no part wanting. It means being perfect as God is perfect. There can be no higher ambition within human reach than this. It includes everything that is of any real value to us. Toward it as an object all true culture, education and religion tend. It is what we are placed here under existing circumstances for. Success in life, by righteous judgment, is determined by the degree of success attained in this our life work,—the formation of character.

By what means shall we attain this object? Naturally we are not good; we are bad. We have fallen far below the high standard of our destiny;—how shall we rise? Manifestly by a power outside of and superior to ourselves. As well expect a man to lift himself up by pulling on his boot-straps, as to look for a self-generated, spontaneous, upward movement in our race. We must have something to climb by. That something provided is THE TRUTH.

Truth is a broad name and has many parts; just as man is a complex being with various qualities and many needs. There are historical truths, philosophical and scientific truths, and there is Divine truth. We ignore none of these parts. A little reflection will convince the mind that they all aid in lifting man up from the condition of the natural savage to the type of perfect manhood which we are seeking. And we remark in passing that though, for convenience, we have characterized one part as Divine truth, yet, in point of fact, every part is Divine. Truth can have but one source. It is, however, with the direct revelation of God, in its effects on character, we would deal. Its power in transforming our dwarfed, imperfect lives into the image of Him who created us, is not as widely recognized, even among Christians, as it should be. They say we should believe on Christ, and there they stop. They tell of Christian experience, of the power of the Spirit and of the joys of communion with God, but when some of the grand teachings of His Word are presented to them they become indifferent. Those ideas, they say, may be true, probably are true, but they are not essential;—they have Jesus, He is all they want. They believe in practical Christianity, and do not care for doctrines. Yet in the importance they attach to faith in Christ, they admit the value of doctrine in its relation to practical life. It is but a doctrine, an idea accepted by the mind, this faith in Christ, yet it has made us better. It has a controlling influence over all our acts—but it has not made us perfect, nor can it unless we follow on to know the whole truth.

It is as if a beggar, sick, homeless, ragged and starving, should receive from the king a full purse. Suppose he should wear it around his neck as an ornament. It is beautiful, and he takes much comfort in admiring it and in thinking how kind the king was to give him such a gift. It contains that which will procure him food, clothes and shelter, but so long as he does not search out its treasures and *use* them he remains a beggar still.

If the Alpha of the gospel, the fact that Jesus died to save sinners, has such a power in up-lifting, why not, my friends, learn the entire language? Why not follow on to *know the Lord? He* is in the Bible. Then deem not the slightest expression of God's revelation non-essential. It was *all* given that the man of God might be *perfect*, thoroughly furnished unto every good work. Think you we can attain to perfection by any other means, if we ignore this?

But how can a knowledge of theology, of types and prophecy, have any practical effect in making us better?

Mere theory cannot. It is possible to hear with the ears and yet not hear, to see with the eyes and not perceive, to hold the form of truth and not its power. But truth to be effectual must be assimilated into character and find free expression in our lives. The Spirit, that all Christians talk so much of, is called the "Spirit of *truth*," and we claim that only through the medium of truth does the Spirit hold intercourse with mortals.

How can you hold communion with God except by thinking the thoughts of God? How can you become acquainted with the mind of God except through the Bible? Its types, its prophecies, and the underlying structure of its plan, demand our earnest consideration. If we would become like God we must use every means within our reach of becoming acquainted with Him. No part of His revelation can be unimportant. No part, if properly received, can fail of bringing us nearer to Him. L. A. A.

AN OPEN LETTER.

The following letter was written in answer to one asking questions on topics under consideration by brethren through other periodicals. It is inserted here in hope that it may answer the queries in other minds.

Dear Brother———:

I am glad you wrote. I rejoice in the Divine bond that makes us brothers. You speak of yourself as a "babe in Christ." Whether you are a babe, or more advanced, I am sure that the *relationship* in "the body of Christ" is the same. I have often been surprised that Bros.——and——both seem unable to see that a babe *in Christ* must be as really a member of His body, as when it grows older. Age, or degree of development, may change position in the family, but can not affect relationship. A son is a son, whether young or old, short or tall, ignorant or educated, talented or otherwise, or whether faithful or careless. There is a *gain* to the faithful son,—the crown,—and therefore a *loss* to the careless one, but they are both sons still, and must ever remain so.

The case of Jacob and Esau may serve as an illustration, and is so used by Paul in Heb. 12: 16, 17. Their course changed their position—Esau selling his birthright, and therefore losing the crown, or ruling position in the family,—but they were both sons of Isaac, and brethren to each other, as much after the change of position as before it. The first became as the last, and the last as the first, though sharers of the same birth, but their history clearly shows that though Esau was angry at first, yet afterward he became *reconciled* to his loss, and the brothers were fast friends.

Yes: the "Day Dawn" teaches what you say you believe, that the "bride" consists of the "whole redeemed Church, which is the new Jerusalem." And I do not see it differently yet. The only place in the Bible, that I know of, where the term "bride" is applied directly to anything, is Rev. 21: 9, 10, and that is to "the holy city, Jerusalem." The Angel said, "Come, I will show thee the bride, the Lamb's wife;" and John says, "He showed me the holy city, Jerusalem, coming down from God out of heaven." Then the "bride" and the "city" are identical, being different figures to represent the same thing, only the bride expresses the intimate relation to Christ, while the city expresses the relation to earth as its capital, or centre of government.

There can be no doubt that this city includes both the royal element, in the throne, and the serving element, before the throne; or, in other words, it includes both the "little flock" of kings and priests, and "the great multitude" of servants. It could no more be a city if it were all government, than if it had no government. Then it will be apparent that this city includes the Lord Jesus and all the saints:—"And the throne of God and the Lamb were in it."—Rev. 22: 3.

That this bride, or city of God, is identical with the Church, and the body of Christ, should be evident to Bible readers. Ephesians 5: 25–33 clearly *asserts* the identity of the body, the wife and the Church; and much as I value types as illustrating Bible truths, a positive assertion, like this of Paul, must stand pre-eminent over all applications of types that seem to teach to the contrary. The identity of the Church of the gospel age with the bride, or New Jerusalem, should be admitted by all who can see the identity of the same woman before and after marriage. The Church before marriage is called "a

chaste virgin, espoused to one husband, even Christ."—2 Cor. 11: 2; therefore the married Church must be "the bride, the Lamb's wife." It was the Church in Paul's day, and not merely the Church to be called out of Babylon after A. D. 1881, as some are teaching, that was compared to the espoused virgin, and also to Eve.—2 Cor. 11: 2, 3.

I know it is a plausible, and with some a taking objection to the identity of the body and bride, that it involves the seeming absurdity that Christ marries Himself. But is it any more absurd that He should marry Himself, than that He should marry a city, or that the Head should marry His own body? For whether Christ be considered as one person,—Jesus, or as "multitudinous"—Jesus and the saints, still Christ is the Head of the Church; and, in Eph. 5, the wife, or Church, is said to be bone of His bone, and flesh of His flesh. The apparent absurdity arises from the tendency to carry earthly figures so far as to bring them in conflict with each other and with facts. There is no doubt that He does marry Himself in the *same sense* that the Church—His wife—is bone of His bone and flesh of His flesh; and if this appears absurd, the objector must settle it with Paul. The value of all types, or earthly figures, lies in the fact that they are designed to help the mind to grasp the nearness and dearness, even the UNITY of Christ and all believers.

The brother is right who says that the body and bride of Christ are identical; and the other brother is right when he says that the term bride is never applied to the "little flock." These ideas are both advanced in "Day Dawn," as you have doubtless seen. It is fair to presume that these brethren are both honestly and earnestly searching for truth, and it is to be hoped that the good spirit will be maintained, and that they both, and all whom they may represent, may learn to *combine* the two ideas, which they now think to be antagonistic. I hope they may yet learn that the Church is not a *class* of believers, either the little flock, or the great multitude, but one grand, Divine institution, including both classes, and that Jesus Christ is its Head, and therefore the chief part of it. Then it will be seen that the terms "Thy God," and "That Spirit,"—Isa. 62: 5; 2 Cor. 3: 17,—apply to Him, and not to even the highest saint under Him. May the Lord fortify us with humility.

We still have on hand a quantity of 32 page pamphlet portions of the Revised Day Dawn, which will be sent *free* to whoever will order them.

RECONCILIATION.

"God was in Christ reconciling the world unto Himself; not imputing their trespasses unto them."—2 Cor. 5: 19.

Some, and perhaps many, understand this scripture as though it read thus: God was in Christ reconciling Himself to the world; but such is not the case. Again—"And you that were * * enemies * * hath He reconciled."—Col. 1: 21.

When we speak of a person being our enemy, we do not mean that we are at enmity with that person; we mean that that person is at enmity with us; and if we can, by any means, remove that enmity from the mind of that person, it is then quite proper, under the circumstances, to say that we have reconciled our enemy to ourself.

Reconciliation can be secured in no other way than by putting away enmity. This should be self-evident to all.

The actions of an enemy are supposed to be always at antagonism with the interests and pleasure of the one with whom he is at enmity. So it is between man (the enemy) and God, with whom he is at enmity. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed cannot be, so they that are in the *flesh* [carnally minded] cannot please God."—Rom. 8: 7, 8. The reason is, because the person who is carnally minded is not subject to His law.

What then is God's law? The law of God for us to obey in our dealings with men, is, "Love thy neighbor as thyself," or in other words, given by the same Great Teacher of God's law, "Do unto others as you would have them do unto you." Is the carnal mind subject to this law? Let each answer for himself. Then so long as we are at variance with God's law in this item we are just to that extent at enmity with *Him*. And, until we are reconciled to His way of doing things, we are not reconciled to Him.

Some will ask, how then can it be said that "God was in Christ reconciling the world unto Himself?"—that is, in what sense? I would answer, that God was showing us in a Representative, just how He felt toward us, by the actions and sympathetic speeches of Christ; and also showing us by the prayers of Christ, as recorded in the Psalms, how God would by the power of Christ remove the enmity of all men. If Christ represented all the world in His person, then all the world's enmity would be represented in Him, and when God put that away by killing it He representatively put away the enmity of the world, and thus could be said to reconcile them unto Himself.

Now, when a person "hears the voice of the Son of God," in the true sense, that person is "constituted a priest to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ."—1 Peter, 2:5. "But to do good and to communicate forget not: for with such *sacrifices* God is well pleased."—Heb. 13:16.

Suppose a person should do me an injury: the first feeling of the old nature would be to retaliate, but the "new man," which is in the image of Him who created him—(Col. 3:10), suggests "It is written,"—"Be not overcome of evil, but overcome evil with good."—Rom. 12:21. By heeding this we offer up a sacrifice of the spirit of antagonism against God's law.

Is this not offering up a spiritual sacrifice? Indeed it is;—for, by so doing, we put to death that which is displeasing to God;—and it is "an offering made by fire," a "sweet smelling savor" unto God.

Brethren and sisters, let us imitate God, that men seeing our good works may glorify our Heavenly Father.

JOHN HUDSON.

ISRAEL'S TROUBLE.

It is a fact too well known to require more than mention here, that since the year 1878 the Jewish people have been subjected to the most outrageous cruelties in Europe, especially in Russia. This, their condition, is regarded by some as against our claim that the set time to favor them, and build up Jerusalem, is come; but to us it appears directly in harmony with the claim. "It is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30: 7. Does it not appear just the thing that might be expected, when the Lord, through human agencies, had legally *opened a door* for their return to Palestine, into which thousands have willingly entered, that He should so overrule the affairs of the nations as to *hasten* their return? Even many who are not willing to go are *made* willing by these troubles.

Of course it is not to be expected that all the waves will carry them smoothly, and at once, into their own land. There are many obstacles to be overcome, some having reference to their own condition, and others in reference to the other nations of Europe. It is worthy of note that Turkey,—the great Mohammedan power, who has long held "the holy land"—should now be the bone of contention in Europe. The eyes of the world are all turned, for various reasons, toward that centre. Who can doubt, in the light of the prophecies, that even the Egyptian war, whatever its apparent cause or immediate result, will have a bearing on that adjustment of European affairs, that "will make Jerusalem a praise in all the earth?"

England may have her own selfish interests in view, her finances, and her prowess among the nations, but one thing can truly be said of her that cannot be so said of any other nation of Europe,—she is thoroughly friendly to the Jews. And whoever, that believes that God will fulfill His Word in the restoration of Israel, can doubt that the nation that favors Israel will be prospered? On the same principle, and for other reasons, woe be to those nations who perpetrate the barbarities that are being committed against the Jews.

The tide of events is as favorable to the restoration of Israel as, in the nature of the case, it can be. Those who will not be convinced by the *facts*, in connection with the *time*, revealed in the Bible, will have a long time to wait before a prophecy will be fulfilled so that *they* will see it. These facts are destined, we believe, to become a great power in convincing men of the truth of the Bible. It will be our aim at some future time to show the relation of these passing events, to the *presence* of the world's Great King.

CHRONOLOGY.

The Chronology on which "Israel's History," given last month, is based, is Bishop Bowen's in popular estimate, but it is accepted by us on its claim of being a "Bible Chronology." It claims that the 6,000 years from Adam ended in the autumn of our year 1873, thus:

	Years.
From Adam to the end of the flood	1,656
From the flood to the covenant with Abraham	427
From the covenant to the law	430
In the wilderness	40
To the division of the land	6
To Samuel, the prophet	450
From Samuel to David	40
Under the kings of Judah	473
The desolation of Jerusalem	70
From Cyrus to Christian Era	536
To end of Bible year in 1873	1,872
Total	6,000

It is not the present object to discuss the merits of this Chronology. This has been done, at some length, and published in the book "Day Dawn."

The peculiar feature of this Chronology is that it deals only with the Bible, from Adam to B. C. 536, the date from which nearly all agree, as, since then, the reckoning is based on a combination of history and astronomy. Other writers mend apparent breaks from

profane history, while Bowen acts on the idea, that, if God intended we should have a Chronology, He has given it in His Word, and it will be vain to search for it elsewhere. And it is a peculiar fact, which argues strongly in favor of the truth of this Chronology, that it is the *only* one, of the many in existence, which divides the history of Israel into two *equal* parts by the death of Christ, as prophecy requires it should be. This fact is significant. It cannot be of chance. This Chronology is a key to several prophetic applications, the *harmony* of which, when seen, will add to the evidence.

The date of Jacob's death, which is the date of the national organization of Israel,—(see Gen. 49: 10, 27; Deut. 26: 5), does not appear in the *main line* of Chronology. It occurred during the 430 years between the covenant and the law,—(Gal. 3: 17), and is found by a *short line* from the death of Terah, when the covenant was made,—(Gen. 11: 32; 12: 4; Acts, 7: 4), to the death of Jacob, and which line goes no further, apparently having no other use than to fix the date of Israel's organization, which is so important a factor in "Israel's History." Does this happen by chance?

As Abraham was seventy-five years old when the covenant was made,—(Gen. 12: 4), the short line stands thus:

	Years.
From the covenant to the birth of Isaac—(Gen. 21: 5).....	25
Isaac's age when Jacob was born—(Gen. 25: 26)	60
Jacob's age at his death—(Gen. 47: 28).....	147
From Covenant to Jacob's death.....	232

Taking this number of years (232) from the 430, leaves it 198 years from Jacob's death to the law, instituted in the Passover, the night they left Egypt.—Exod. 12: 40.

With this date we get the following:

	Years.
From the death of Jacob to the Exodus.....	198
In the wilderness.....	40
To the division of the land.....	6
Under the judges.....	450
Under the kings.....	513
Desolation of Jerusalem.....	70
To Christian Era.....	536
To death of Christ in Spring of A. D. 33.....	32
Total.....	1,845

From Spring of A. D. 33 to the Spring of 1878 is also 1,845 years. This shows the two equal periods of "Israel's History."

"This child is set for the *fall*, and the *rising* again of many in Israel."—Luke 2: 34. Their King rejected, left them desolate, but He comes again, and, in spite of what they did, mercifully delivers them.

FIRST PRINCIPLES.

The first principles of the Word of the Lord, are equivalent to "the milk of the Word,"—Heb. 5: 12; and it is adapted to the wants of those who are *beginning* the new life. While Paul earnestly exhorts Christians not to remain babes, or in the first stages of Christian life, but to leave "the (first) principles of the doctrine of Christ" and "go on unto perfection,"—(Heb. 6:1), still it is a great blessing even to be "a babe in Christ." The *relationship* to the body is not changed by the *growth* of the member; so the germ of the highest possible development exists in each one from the beginning of his Christian life. Each one must be a babe first, in order to grow up in Christ. So if any one *thinks* he is an advanced Christian, let him show it by his kind and considerate treatment of those not so far advanced.

The tender care of Jesus for the whole flock expressed itself in His words to Peter,—"Feed my sheep," and "Feed my lambs."—John 21. This tenderness, *especially* toward the latter class, was made a subject of prophecy, "He shall feed His flock like a shepherd; He shall gather the *lambs* with His arm, and carry them *in His bosom*."—Isa. 40: 11. The apostle Peter, to whom the tender charge was given, after our Lord's resurrection, was careful in his advanced days to instruct the elders to "Feed the *flock* of God," which includes the lambs, or the babes in Christ.

This care on Peter's part, who was "a witness (and sharer) of the *sufferings* of Christ, and also a partaker of the *glory* that shall be revealed,"—(1 Pet. 5: 1, 4), may be a standing rebuke to some, who claim the same high honor, and yet almost boast that *they* have little or no care for the babes;—that *they* deal only with advanced truth—the strong meat. They expect a crown *because* they deal only with advanced truth, but Peter held out as an inducement to the faithful *care of the flock*, the great hope, that "When the chief Shepherd shall appear, ye shall receive a *crown of glory*, that fadeth not away."

So far from holding out the idea that only the advanced Christians would constitute the "spiritual house" or "holy priesthood," Peter addressed such language to those who had even "*tasted* that the Lord is gracious." And to such he says, "As new-born babes, desire the sincere *milk* of the word, that ye may *grow* thereby."—1 Pet. 2:1–5. Now if the *younger* Christians are to *receive the milk* of the Word, does it not follow that the *elder* Christians are to *teach* them the first principles?

It might seem to some that the rebuke given

in Hebrews 5: 12–14, is contrary to the spirit of Peter's teachings; but it should be observed that the rebuke is to those who ought to have been teachers, on account of their opportunities, but had not been faithful. They should have been able to receive strong meat, which is designed for "them that are of full age, even those who by reason of *use*, have their senses exercised to discern both good and evil."

This rebuke and exhortation by the apostle are equally applicable *now* to all who are *content* with first principles. It is a remarkable fact that wherever the *neglect to advance* exists, as required by Heb. 6: 1, the *need* to teach first principles over and over, also exists, as mentioned in Heb. 5: 12. And it should be borne in mind, that while it is appropriate to preach the simple elements of the way of salvation to the *world*, yet the great and rich treasures of the Word are mainly designed "for teaching, for reproof, for correction, for instruction in righteousness [mark the object] that the *man of God* may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. It must be, then, that the only true advancement has reference to both knowledge and works.

To move forward is the only safeguard against falling away. This is hinted at in Heb. 6: 1–6, which we have been considering, but it is almost directly stated in 2 Pet. 3:17, 18.—"Ye therefore, beloved, * * * beware lest ye * * fall from your own stedfastness. But *grow* in *grace*, and in the *knowledge* of our Lord and Saviour Jesus Christ."

It should not be overlooked that when the apostle urges to leave the first principles, and go on to perfection, he is addressing himself to those who had *obeyed* these first principles. For how could a builder build on a foundation and thus leave it, moving toward the completion of the building, unless he had first taken his stand on the foundation?

The apostle Paul gives us the primary elements of his preaching, in 1 Cor. 15: 1–8. They consisted in the death, burial and resurrection of the Lord Jesus,—with the confirmations of the same by the witnesses of His resurrection. These are his definition of the gospel, and he says he delivered them "first of all." The commission of the Master was to "preach the gospel to every creature," —*all the world*. Then it has something in it for all the world. Jesus said, "He that believeth and is baptized shall be saved."—Mark 16: 16. In carrying out his instructions, Peter, on the day of Pentecost, in answer to the query—"What shall we do?" —said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2: 37, 38. These were the first Jewish converts. The same general practice was followed with the first Gentile converts,—the household of Cornelius, (Acts 10; 34–48) as, indeed, in all the recorded conversions, in the "Acts of the Apostles."

By a careful examination of all these, it will be seen that Paul's definition of first principles, in Heb. 6: 1, 2, is in harmony with all the rest. The great principles involved are faith in the Lord, repentance and obedience. The love of God, expressed in the gospel of Christ, is calculated to produce love in the heart; and Jesus says, "If ye love me, keep my commandments;" and again, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love."—John 14: 15; 15: 10.

It is far from our thought to *confine* any one to the mere letter of external obedience, but our obedience should *include* the letter and the spirit both. It is a fact worthy of our highest attention, that in the Lord's requirements there is a relation between the forms and the deeper meaning, as between the shell and the kernel, and between the first principles and the ideal perfection. So in true Christian experience there is advancement from the letter to the spirit, as from one dispensation to another. May our watchword ever be, "Onward and Upward."

FLESH AND BLOOD.

"For the blood is the life of *all flesh*; the blood of it is for the life thereof."—Lev. 17: 14.

"Without the shedding of blood there is no remission of sins."—Heb. 9: 22.

"Ye are not in the *flesh*, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8: 9.

If the Christian is not in the flesh, then it should be quite clear to all candid minds that in this quotation from Romans, Paul used the word, "flesh," in some other sense than our corporeal body. It seems from this that we are to understand flesh, here, as in many other places, to mean the "carnal mind [which] is enmity against God;" and if "the blood is the life of all flesh," it must include this "flesh" also. As the physical "flesh" has physical "blood;" then the "flesh," which Paul speaks of, being another kind, so to speak, will have blood of such kind as to be "the life of it." If the "shedding of blood"

is equivalent to taking the life, then the "shedding of blood," which is required to take place, without which there is no remission, must be the taking away of the life of the carnal mind.

After Paul has stated that "the carnal mind is enmity against God" he sums it up in the next verse (Rom. 8: 7) by saying, "So then they that are *in the flesh* cannot please God." Surely none can fail to see that Paul uses "the carnal mind," and "the flesh," interchangeably, as being of precisely the same meaning. If any should think that Paul means that none can please God while they continue to live in this corporeal body, I would refer them to the case of Enoch. It is written,—Heb. 11: 15,—"By faith Enoch was translated that he should not see death; and was not found because God had translated him: for *before* his translation he had this testimony, that *he pleased God*." We see from this that Enoch must have shed the "blood"—took away the life—of the "flesh"—the carnal mind, and that though he was still living in the flesh, as far as a corporeal body is concerned, yet he was "not in the flesh but in the Spirit," for "they that are in the flesh cannot please God."

JOHN HUDSON.

THE DAY STAR.

II PETER 1: 19.

The "Day Star" and "The bright and Morning Star" seem to be the same, and if so they both refer to Christ.—Rev. 22: 16. He is also called "The Sun of Righteousness." The terms "Star" and "Sun," as thus used, seem to refer to different phases of His work, and are related to each other as the *day dawn*, and the *perfect day*. This is evident from the facts in nature, on which all such terms are based. The morning star always appears before the sun, and in the day dawn. The rising of the sun eclipses the star light, ends the dawn, and brings perfect day, or, as people say, "broad day light."

We believe that the coming of Christ at the close of the present, or gospel age, has two phases, corresponding to the light of the *star* and the *sun*. In this idea there seems to be a solution of the expression, "And the day star arise *in your hearts*." As Christ is not coming at this time, if ever, to the level of the *natural man*, He is not to be seen by the natural eye. His coming is to meet His saints at the point to which the Holy Spirit brings them. This process of bringing a people to Christ is regeneration, and has two parts, or rather a beginning and an ending. These are the *begetting* and *birth* of the Spirit. The former is conversion, and the latter resurrection. After conversion, this new life, called by Paul the "inward man"—(2 Cor. 4: 16) is sustained by the Word of God, or bread of life, received by faith. Hence the Christian is said to "live by faith" and "walk by faith, not by sight."—Heb. 10: 38; 2 Cor. 5: 7.

When a person is born of the Spirit, he will be deathless, and therefore "like Him and shall see Him as He is."—1 John 3: 2 That will be His appearing fully or actually to such, and hence all who are so born, are ushered into full-orbed day. But as there are many evidences of His presence, at the level of the *perfect spiritual man*, before any but Himself are born of the Spirit, into that perfect state, that presence, if received at all, must be received by faith. Of those who receive the fact of that presence, it may properly be said that the day star, the forerunner of day, has risen *in their hearts*.

Holding to the idea that at the moment He comes, that is, when His presence commences, He will be seen by the natural eye of all, many teachers have sought to *explain away* the force of Peter's statement. How could Christ be said to rise *in the heart* with such a view? But with the idea of His presence on the higher plane to which the Spirit is bringing us, and that His presence *must* be received by faith before the birth of the Spirit, all seems plain and harmonious.

The three states,—our present bodily state; that to which He comes and to which the Spirit is bringing us; and that to which He went, from which He comes to meet us, and to which in due time He will escort us Himself;—seem clearly illustrated by the three places in the tabernacle, the court, the holy and the most holy. These foreshadow the three heavens and we shall meet Him in the mid-heaven,—illustrated by the air. "Who shall ascend to the hill of God; or who shall stand in the *holy* place? He that hath clean hands and a pure heart."—Psalm 24: 3, 4.

"The feeling of opposition to camp-meetings is growing in the Methodist Church, and several ministers have published their objections. They are to the effect that most of these meetings are run by soulless corporations, whose greatest calculation is to make money by breaking the Sabbath; the tendencies of the meetings are immoral from their surroundings and the fact that they are looked on as an amusement or recreation, and the day of their efficiency in God's cause has passed."

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CORRECTION.

In the October number of our paper, on the second column of the sixth page, and in the sixteenth line from the top, the word "ended" should read *entered*.

We are glad to be able to say that the "Suggestions" of last issue have been heeded by a good number. Some secured another, or several subscribers. Some subscribed for poor persons of their own acquaintance. Some sent an extra fifty cents for the "poor fund," and some sent for the book DAY DAWN, in each case securing the convenience of sending paper money.

SPECIAL NOTICE.

As a matter of justice, each paying yearly subscriber is entitled to twelve numbers of our paper, and we intend to furnish them, filled with the best material that can be procured. It is not an experiment that we are trying, which may fail in two or three months, for lack of a sufficient number of subscribers. It is a missionary enterprise designed to go forward even should no more subscribe. As the readers are started for the year, so are we. If the Lord spares life and continues health we expect to move forward to the end. And let it be understood, that if for any reason it should become necessary to discontinue its publication, we consider ourselves morally bound to refund to paying subscribers a sum proportionate to the unexpired part of the term of subscription.

A NUMBER of the friends of the cause which THE WORLD'S HOPE advocates have placed the editor in charge of a fund for the purpose of sending samples to as many new readers as possible, and to pay the subscription price for the worthy poor,—those who want it, or who may be selected by friends, and who are unable to pay for it. This fund is open for *voluntary contributions* only. It is hoped that friends will do all they reasonably can to secure readers. A little well directed effort has done much and may yet do more to spread the "good tidings of great joy which shall be unto all people." If any subscriber does not receive his paper in due time, please notify us at once. We wish to avoid mistakes, but, when made, we will gladly correct them.

DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY, is an appropriate hand-book of reference for THE WORLD'S HOPE, as it contains the Bible framework according to which we purpose to write. The author of the book is the editor of this paper. It gives the prophetic evidence that the foretold time of trouble is now impending, whose events are as the birth-pangs of the great Millennial day. This Revised Edition contains 328 pages. It has clear type. The prices, including the postage, are, in paper covers 50 cents, and in cloth binding 75 cents. We will send it *free* to all that want it and are unable to pay for it. The postage on them is six cents, or ten cents, each, according to binding.

CIRCUMCISION.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."—Col. 2: 11, 12.

From this and other scriptures it is evident that circumcision, like much else in the Bible, has a double meaning, according to the law of "First the natural; afterward that which is spiritual." And while to the natural mind the natural appears to be the more real and substantial, in fact it is but the shadow, of which the spiritual is the substantial reality. The apostle applies this rule of interpretation himself, to several things, which in the *letter* were in force during the Jewish age, but which in *spirit* are applicable since the death of Jesus on the cross. Addressing himself in this epistle to the Christians at Colosse, who were in more or less danger from the influence of Judaizing Christian teachers, he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath: [all of which were ceremonies of the Jewish age] "Which are a shadow of things to come; but the body [that is, the substance of which they were the shadow] is of Christ."—Col. 2: 16, 17.

The context clearly shows that the apostle included under this principle *all* the external appointments of the Old Testament. He defined them as the "rudiments" or primary elements, "of the world," out of which Christ died, when He was made perfect through sufferings; and therefore all who are "dead with Christ" are not subject to these ordinances.—Verse 20. Their age having ended, and the substance,—a spiritual Christianity—having come, these shadows, if required or followed, are become "the commandments and doctrines of men."

This statement of the apostle should not, of course, be taken as including any ordinances of the New Testament, introduced or commanded by the Saviour Himself and sealed by the Holy Spirit in the apostles. Though these,—as baptism and the Lord's supper,—are of the same general character as the ordinances of the Old Testament, that is, they are ceremonies, yet they have their use as expressions of loyalty and as symbols of grand spiritual realities. They were doubtless appointed in love and wisdom, in accommodation to man's childlike necessities, to lead the mind as by object teaching from the lower to the higher,—from the form itself to what it means. But let no one rest satisfied with the mere form alone, as if that were the reality, otherwise they must come under the same condemnation uttered by the apostle as to ordinances.

Men are apt to go to extremes; either they make too much of ordinances or ignore them entirely. The same is true in regard to men's ideas of the Jews in God's plan. With some, the Jews, according to the flesh, are the Alpha and the Omega of the coming kingdom of God; and others ignore them entirely, applying all *their* future blessings to the Church of Christ. There are natural and spiritual Jews, the former being the shadow of the latter, just as there are natural and spiritual circumcisions, the former being the shadow of the latter. And the apostle lays the greatest stress on the spiritual, as being *the* Jew and *the* circumcision.—See Rom. 2: 28, 29. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Is not this equivalent to saying that the Christian is the spiritual, and therefore the real, Jew? Some seeing this ignore the natural Jews and their restoration entirely. But this is not necessary, as there are promises of natural and spiritual things, adapted to the condition of both. The promise of an inheritance to Abraham and his seed had two phases,—natural and spiritual, even as there are two phases of the seed itself, as represented by Isaac and Christ. The inheritance of the natural seed is the land of Canaan, and the seal of this phase of the promise is circumcision of the flesh. But Abraham, seeing through the type or shadow, looked for "a better country, that is, an heavenly" (not an *earthly* country) and "for a city which hath foundations, whose builder and maker is God."—Heb. 11: 10, 16. And no Christian will doubt that the seal of *this* phase of the promise is the circumcision of the heart, in the spirit, and not in the flesh. And will not the spiritually minded speedily learn to discriminate between the *two phases* of the seed, of the promise, of the seal, of the inheritance and kingdom; and so cease to expect a share in the *earthly* promises, as so many sincere and earnest people are still doing? Earthly hopes tend to earthly lives, and the heavenly hope to a higher and purer life.

A clever woman has millions of born foes,—all stupid men.

THE MINISTER'S DAUGHTER.

JOHN G. WHITTIER.

In the minister's morning sermon,
He told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how of His will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

Yet never by Faith's unreason,
A saintlier soul was tried,
And never the harsh old lesson,
A tenderer heart belied.

And after the painful service,
On that pleasant bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow,
Sparrow and blackbird sung;
Above him their tinted petals,
The blossoming orchard hung.

Around in the wonderful glory,
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child."

Behold in the bloom of apples,
And the violets in the sward,
A hint of the old lost beauty
Of the Garden of the Lord."

Then up-spake the little maiden,
Treading on snow and pink,
'Oh Father! these pretty blossoms
Are very wicked I think.

"Had there been no Garden of Eden,
There had never been a fall,
And if never a tree had blossomed
God would have loved us all."

"Hush child!" the father answered,
"By His decree man fell;
His ways are in clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh I fear Him!" said the daughter,
And I try to love Him, too;
But I wish he was kind and gentle,
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one;
Had he erred in his life-long teachings?
Had he wrong to his Master done?

To what grim and dreadful idol,
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian lilies
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was His presence known,
The dread, ineffable glory,
Was infinite goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never a message of hatred
Burned in his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

FEW THERE BE THAT FIND IT.

Matt. 7: 14.

Find what? The way to life. Does this teach that only a few will ever be saved? Many think so; and it is urged as an objection to the large view, of hope for our race, which we present. Some, seeing the large view, and still reading this passage as if it said, "Only a few *ever shall* find life," have concluded that life here means *immortality*, and so infer that the many saved will have endless life, but only the few will have immortality. Now it may be seen that immortality is deathlessness, or life that does not end. If it ends that is death. If it does not end it is deathless,—immortal. To be made immortal is to be confirmed or secured in life beyond peradventure.

But our text does not say that only a few *will ever find* the way to life; and who knows that it means what it does not say? And if not here, it is not said in any part of the Word of the Lord. Even if it could be proved that the many, who walk the broad road in this age, are hopelessly lost, still the Word reveals a coming day, or age, in which "All the ends of the world shall remember, [instead of forgetting] and turn to the Lord [instead of turning away from Him] and all the kindreds of the nations shall worship before Him; for the kingdom is the Lord's, and He is the governor among the nations."—Psalm 22: 27, 28. They that find wisdom find life.—Prov. 8: 35. In the Lord's favor there is life.—Psalm 30: 5. And in Psalm 21:4 is given the Lord's definition of life:—"even length of days forever and ever."

But let us look again at the text. The literal rendering of the text is "Few are they *finding* her" (life). See Emphatic Diaglott.

It is the present participle that is used, and not the future tense of the word find. By reference to "Young's Bible Concordance" it will be seen that the infinitive "to find" is *heurisko* in the Greek. And all the tenses are given under that root word. But the tense changes the form of the word in Greek as well as in English. In Matt. 1:18 the past tense "was found" is *heurithe* in the Greek. In Matt. 2: 8 the present perfect tense "have found" is *heurite*. In Matt. 7: 7 the future tense, "shall find," *heuresete*. But in our text it is the present participle that is used, *heuriskontes*, and in the interlined, literal translation of the Diaglott it is rendered *finding*.

This present participle shows action in process, and the statement of Jesus was that of a then present fact. The many of that time were walking in the way to destruction, or cutting off, which was speedily realized in the fate of that nation. And only a few were finding the way to life, as it was being offered them in Jesus. He came to His own, and the mass rejected Him, but the believers received *life* in His name.—John 1: 11, 12; 20: 31. "He that hath the Son hath life," but out of, or separate from Him, there is no life. —John 3: 36; 6: 53.

This life is not mere physical life which man can kill, but refers to *the life* which man cannot kill. This endless, or deathless, or immortal life is obtainable only in Christ. Though only a few, as yet, even, are finding this life, neither this fact nor the statement of Jesus touches the question as to whether many or few will find this life in the "dispensation of the fullness of times" or in the other "ages to come."—Eph. 1: 10; 2: 7. Though the Word teaches that in God's due time "death shall be swallowed up of life"—"victory," and that "there shall be no more death"—(Isaiah 25: 8; 1 Cor. 15: 54; 2 Cor. 5: 4; Rev. 21: 4), yet we should be glad that we may *now* have life in His name, for "now is the accepted time." But in addition to this life, or salvation, which is in Christ Jesus, there is a special glory to be obtained by the faithful.—2 Tim. 2: 10. This glory has to do with *position* and *power*, rather than life. All the saved will have life, but "there is one glory of the sun, another glory of the moon and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15: 41, 42. Those who are fitted for it by true discipline will shine as the sun.—Matt. 13: 43.

One thing we should always try to learn from our very good friends,—their keen perception of our faults.

TEN PRAYERS TO ONE THANKSGIVING.

"Were there not ten lepers cleansed; but where are the nine?" Of the ten who had asked and received, only one, and he a Samaritan, had returned to give thanks. As Mrs. Browning has it:

> "And lips say, 'God be pitiful!'
> Who ne'er said, 'God be praised!'"

Prayer is an infinite privilege. God, himself, bids us ask of him that we may receive. Our asking may be on others' account, as well as our own. How many blessings have overtaken us, that came in answer to others, asking. How many good things might have come to us, and to others, had we only asked—asking of him who waits to be gracious. There is no need to disparage prayer or petition, in order to show the reason and the duty of thanksgiving.

What is more natural or easier than for really well-bred people to say, "Thank you?" And the hearty saying of it does no little good; and that, too, in more ways than one. The disposition that prompts to quick acknowledgment of favors, all men instinctively admire. God is good; his mercies are expressed to us in innumerable ways and instances; his benefits are immeasurable and constant. What churlishness, then, to accept it all with no emotion and no expression. Thankfulness is a deep test of character. The gospel itself is a supreme appeal to the sentiment of gratefulness, to "see if stony hearts will melt with tender love." Just here is the hiding of the power of Christ to subdue the wayward and save the sinful.

But the principle of thankfulness needs cultivating, that it may grow into the dominant habit of the soul. There are some with whom this is the case. They can no more be forgetful of mercies received, than of mercies still needed. An exquisite sense of God's glory and love pervades the heart, and makes it break out into expression of some sort, as naturally as the morning wakens the world and kindles the sunrise into day. Many prayers get no answer, just because there was no praise in them. How can one hope in God, who has no gratitude to him?

Children are taught to "say their prayers." Sometimes this is done in a way that only serves to intensify their selfishness. What parents foster in their children, sufficiently, the spirit, and the habit, of praise and expressive thankfulness, till it grows into a constant impulse with them to *own* the obligations wherewith God's infinite love is everlastingly appealing to their love, and eager, grateful obedience?—*The Advance.*

WHO ONLY HATH IMMORTALITY. 1 Tim. 6: 16.

Of whom is this statement of Paul made,—of the Father or of the Son? It is usually quoted thus, "*God* only hath immortality," showing that it is regarded as applying to the Father. But the writer thinks Paul is speaking of Christ as the Head and High Priest of humanity, as the only One exalted at the time Paul wrote, to dwell in the Light of God the Father. In the type of the atonement work as recorded in Levit. 16, it was the office of the high priest to enter alone into the most holy place, where God dwelt (typically), where was light that none dare approach but the high priest—a type of Christ.

Christ our Head and Forerunner has entered into the Most Holy of the "true tabernacle,"—"Heaven itself," of which God is the Light, unto which no mere man can approach. Before He could enter that light He was "put to death in the flesh, and quickened by the Spirit."—1 Pet. 3: 18. The same verse shows that the object of this work of Christ was to "bring us to God." And as He is our Example and Forerunner, we too must be "put to death in the flesh and quickened by the Spirit," before we can as members of Christ enter the Most Holy.

The return of Christ is necessary in order that the faithful may be received unto Himself and be with Him.—John 14: 1-3. These facts are made the ground of Paul's exhortation in the context of our text.—Verses 11, 12. How long is the commandment to crucify the flesh, and thus "lay hold on eternal life" to be kept? Until the appearing of Jesus Christ.—Verse 14. Why till then? Because He alone has eternal life,—deathlessness,—immortality to bestow. God the Father "hath life in Himself" and "hath given to the Son to have life in Himself."—John 5: 26. Then when Paul wrote there were at least two—Father and Son—who had immortality. The Father had given it to the Son as the Head of the body, for the purpose of imparting it in due time to the body. But while the Head alone was immortal Paul could truly say of Christ,—"Who only hath immortality," as our Representative in glory,—the unapproachable Light of God. But Paul's statement would not have been true if he meant that only one being in the universe had immortality when he wrote this epistle to Timothy.

The angels of God are immortal,—deathless,—for when the saints put on immortality, Jesus says of them, "Neither can they die any more: for they are equal unto the angels."—Compare Luke 20: 35, 36 and 1 Cor. 15: 51, 54. That which cannot die is *deathless*, and this is the definition of immortality. And Jesus says that in this respect the children of the resurrection are to be *equal* to the angels. These facts are not at all in conflict with Paul's statement, as He was speaking of our immortal Head.

The antecedent of the pronoun "Who" in our text is "The King of kings, and Lord of lords," a title that is used in only two other scriptures, and in both directly applied to Christ.—Rev. 17: 14 and 19: 16. So this claim that Paul was speaking of Christ, instead of God the Father, seems to be established by three Divine witnesses. Let us not forget the glorious privilege that is ours, of sharing not only His immortality, but also His royal honor in subduing the nations, and of reconciling the world to God. "If we suffer with Him we shall also be glorified together."—Rom. 8: 17.

EXTRACTS FROM LETTERS.

"When a man is moved upon by the Spirit of God, he at once commences to try to rise above the 'flesh,' but the flesh wars against it. Here is 'fire,' and it will burn up the 'chaff.' This fire is '*unquenchable*,' and it will burn to the lowest hell. Now when this Spirit reaches those who have all their lives been cultivating a spirit of revenge and hate, how it will burn! Fire must always have fuel, and as we read of the 'fire of God's jealousy,' there must be something for it to live on, and, when fire is living on anything, it always *consumes* it. The fire being a figure of speech, so is the material which it is to burn; and if it is 'unquenchable,' it must consume the fuel. The fire of His jealousy will consume the object which is the occasion of it.—[The *enmity* of man.—ED.]

My heart rejoices and exults in God when I think how His grace will triumph. I can scarcely contain myself when I think of the *peace* which He is going to *conquer*. I believe 'conquer a peace' is a military phrase. Men 'conquer a peace' by subduing the enemy; and so will our God of peace. Truly what a delightful instrument God's *harp* is to play upon! What sweet strains flow forth from its strings! Are we not 'harping on our harps' *now*? Are we not singing the '*new song*' now? None can sing it but those who know it. The music is written in our hearts. May the Lord make us 'sweet singers' and players.

A seed of wheat never tries to grow upward until the power from above gets hold of

it, for I think we are right in saying that the ground has no strength except as it gets it from the sun; so with the law of God. But as soon as the seed feels the new 'life' power, it turns its attention at once in that direction. It desires to grow that way, and the higher it gets, the more *strength* it has." J. H.

"If I were called upon to give my most important message to the Christian world, it would be: 'Less food and more digestion spiritually.' The great truths of these days are eagerly devoured [by some.—Ed.] but are not taken into the circulation. We become gorged or surfeited, but not strengthened. We get our strength at the throne of heavenly grace. Assimilation of the truth, to the building up of the spiritual body, comes through contemplation, and communion of the heart with the Holy Spirit. Those who give themselves too much to head-work, or seeking after knowledge, are apt to be contentious or positive, but 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.'—Gal. 5; 22, 23. 'Knowledge *puffeth* up; love BUILDETH up.'—1 Cor. 8: 1.'

What stupendous truths are now being revealed. * * We appear to be approaching, with great speed, to that crisis when the disintegration of all human governments will take place. Every movement among the nations appears to me just an appropriate step toward the end, or a needed link in the chain that leads to the end."

G. F. F.

SHALL JEWS GO EAST OR WEST?

It is an old saying that "every country has the Jews which it deserves." This is true in the sense that the institutions and religion of the country which the Jew may have adopted as his home no doubt exercise an influence upon his character. Thus, in Russia, where he is surrounded by religious superstition and fanaticism, he is naturally confirmed in the prejudice and bigotry of his own religion. In a country where freedom is unknown he remains relatively ignorant and servile, but he escapes the dangers of indifferentism, and retains a simplicity of character and of faith and a capacity of aspiration which are incompatible with a high state of so-called civilization. Upon purely moral grounds, and putting his material interests aside, I believe he would lose more than he would gain by being suddenly launched upon that chaos of enlightened competition and thought which characterizes the most progressive nation in the world; and the men whom I have met in Eastern Europe who were the most devoted to their race, and most ardent in their religion, were of the same opinion. The very exigencies which successful competition involves in America are incompatible with the due observance of the requirements of their religion, which render it necessary that Jews should live in communities. The preparation of the Kosher food, the observance of the Sabbath, the attendance at the synagogue, are all impossible if the only meat procurable is pork; an engagement as a laborer involves working on the Saturday, and the nearest Jewish congregation is 500 miles distant. In Russia, Poland, and Roumania there are about 5,000,000 of Jews; of those three-fourths, if not more, are orthodox, and this has resulted mainly from their living together in large communities, and from the powerful influence wielded by the rabbis. In order to maintain the race distinction, and the strong religious sentiments by which they are animated, it is felt that emigration to any country is undesirable where they cannot hope to live together in masses, and so retain their exclusive character, both in race and religion; and it is for this reason that the inclination has been so strongly expressed by all classes, except the richest, in favor of colonization on a large scale in Syria. There are, even among the less orthodox, those who, while they condemn the bigotry of the "extreme" party—I do not by this term include the Chasidion, or anti-progressionists—are still in favor of an Eastern rather than a Western emigration, because they are penetrated with the conviction that the mission of the people of Israel has been to maintain intact the mono-theistic idea, and that this will be lost under the disintegrating influences of Western materialism. It is being daily proved, say they, that Christianity cannot prevail against new modes of thought; that even in non-Protestant countries, where the Trinitarian idea is degraded pictorially into a Godhead represented by three separate persons, infidelity is now making rapid strides; and that the only vital force that can be opposed to it is to be found in a race whose very existence is bound up with the name of Jehovah, whose *raison d'etre* is, so to speak, the conservation of the principle embodied in that name amid all peoples and in all lands, and the final triumph of that principle under the auspices of a Messiah. According to this thought, the Jews, as a race, are the protest against materialism, the living witness of a living God, and as such they must be preserved in their tribal character till the long-wished-for day. And this

can most surely be done in that land where He first revealed Himself to them, and where they believe that they are again destined to worship Him under the roof-tree of His restored temple.—*Laurence Oliphant, in the Nineteenth Century.*

THE TREND OF THE CONGREGATIONAL CHURCHES.

[The following article is here inserted not only as indicating one of the "signs of this time,"—doubt and transition, but because of its common sense suggestions, which may be of importance to many who are not "Congregationalists."—Ed.]

A correspondent asks us to give our opinion as to the "trend of the Congregational churches in respect to the Bible and Evangelical doctrine." This we cheerfully do. Those who sail any ship are careful to keep their reckonings, and often take their bearings. Our Lord chided the religious leaders of that day who failed to note and to discriminate the signs of the time. The signs are many. To the careless they are confusing, if not misleading. To discriminate closely, sagaciously, is a duty of exceeding urgency. It is peculiarly so at a time like the present. Many are running to and fro. Multitudes are in the valley of decision—the decision of questions newly come to the front. Doubts never were freer. Assumption and denial have never been more audacious, or sophistries more plausible.

But rightly to discern the indications is not always an easy matter. Far from it. It may not be hard to detect the tendency of thought and character of an individual, or of a particular church. It is not so easy to tell the trend of a great body of churches scattered all over a continent. There are various tendencies. There may even be conflicting currents. Besides, those who fundamentally and mainly agree, may have such different ways of getting at a truth, and of setting it forth, as to seem much wider apart than they are. Fifty years ago, the "Tylerites" and "Taylorites" in New England seemed to be pulling in opposite directions; and fiercely, too. In fact, it was not so. Their main trend was identical.

It is of the very nature of Congregationalism that a large measure of freedom should prevail under it. We do not attempt to lord it over one another's faith. It is one of the primitive tenets with us, that God has given to each one reason and a conscience on purpose that he might be responsible, directly to God for the obedience of his faith and the rightness of his life. And so, our denomination is not one of which it can be said, so truly as of some others, that "whenever it moveth, it moveth all together." Soldiers can be trained to keep step, and yet each one may still retain the idiosyncracy of his own gait. If only they face the same way, touch shoulders, stand by their guns, and fight the same foe, why quarrel over this man's or that man's peculiar swing of his body? So churches, whose trend is really the same, differ from each other in certain particulars, even when equally loyal to the one Master and to his own divine doctrine.

The East used to be solicitous of the orthodoxy of the West. The solicitude, of late, has been somewhat reversed. Various cries of alarm, both "out West" and "down East" may still be heard, as if the Evangelical orthodoxy of our churches were on the point of going to pieces! And indeed, it would be awful, should the heavens fall!

When the cyclone struck Grinnell and in one awful moment blew both town and college into next year, it seemed as if the world were coming to an end. Yet it wasn't so. Undoubtedly our lives are cast in a period momentously critical and transitorial. Certain new and strange intellectual forces may be combining in the air above us, and gathering a dread momentum,—mightier than anybody knows. Nevertheless, it will be well not to lose our wits in a fright. Men may rush into the highways of public thought, and swing their hats, shouting forth anathemas at "the old faiths," declaring them the "hideous nightmare of the ages," and all that, and vociferously bid the Christian world emulate the discretion of the darkey in the story, who determined for himself to drop all and "take to the woods!" But, in our opinion, the "trend of our Congregational churches" is not "to the woods."

The trend of our churches, on the whole, in respect to the Bible, is toward the Bible; not away from it. Look at the Sunday school. It grows and improves, and grows upon the interest of the churches continually. And this is a fact which shows which way the wind is blowing. It blows toward the Bible, as the one book, the book supremely precious, because, while most natural and human, it is at the same time altogether supernatural and divine. The Sunday-school exists for the sake of the common study of this book. And more and more the tendency to strive not to put, contentiously, meanings into it, but to get at the real meaning of it; and this chiefly by comparing Scripture with Scripture, rather than by comparing it with the commentaries or with the mere traditions of the fathers. And,

since the Bible is the revelation of the "Evangelical doctrine," this sort of study of it, we hold, must tend to produce the Evangelical faith.

Again if there is anything in our time distinctively "Evangelical," it is our vast and various missionary enterprises. The way in which the Congregational churches rally to their support is as good a sign as there can be as to what their "trend" is. The American Board was never more Evangelical than it is to-day; the American Home Missionary Society was never more loyal to the gospel; the American Missionary Association needs no sign-post to show which way its trend goes.

There is a great deal of truth in the theory of Evolution. No doubt of it. The doctrine of progressive development, of genetic continuity of organic life, with progressive specialization, such as, until lately, had hardly been dreamed of, must now be admitted. There has been shown to be a wonderful "convergence of separate and independent probabilities" in its favor. But that "Evolution," or "Natural Selection," is a *real cause, producing* the effects and processes which we see in the world, is exactly as far from being proved as the old Hindoo notion that the world rests on the back of an elephant, and that on some other prodigious animal. And to say that Evolutionism is about to be "substituted" for the Evangelical faith, with those who still hold to the grace of our Lord Jesus Christ which bringeth salvation, is sheer nonsense. Some Congregationalists, here and there, we have no doubt, are caught in the transient tendency of our time—in one of "the fashions of this world that passeth away." They will, by insensible degrees, be drawn in the way of the author of "Ecce Homo," who from a certain shrewdly trimming liberalism has at last lapsed into the gilded atheism of mere Naturalism. Some of these will very likely be caught in the swirling current of the hour and be carried clean over the dam; but others —and we know of a good many of this sort—have drifted with the current long enough to see the fatal issue of it. They have looked over the brink of that chasm, and it is enough! And they are struggling back, with how profound an earnestness, into the light of the living God, and into personal communion with Him by whom all things were made, and in whom all things consist.

No, the trend of the Congregational churches is not away from, but toward, a fuller, freer and more vital trust in the Bible as the sure word of God, and in the gospel of His Son our Saviour.

Not backward are their glances bent,
But forward, to the Father's throne!—*The Advance.*

SAFE.

JULIA H. THAYER.

Thou can'st launch on mighty waters
Undismayed, thy Pilot nigh,
And the highest mountain billows
Shall but lift thee toward the sky.

Let the spirits of the tempest
Threaten fiercely and assail—
While the Lord of Heaven is with thee
Surely they cannot prevail.

For He stands there close beside thee,
And, with love that shall not cease,
Clasps His kingly arm around thee—
Points to distant shores of peace.

Then the boisterous waves are silent,
Then the hoarse wind sinks to rest,
And a soft, translucent splendor
Veils the ocean's troubled breast.

Fainter grow the rocky headlands
On the shores of Time each day;
Wider sweeps the vast horizon
Outward to the port of Day.

Though thy barque be half dismantled,
Masts be strained and sails be riven,
Though thou drift adown the harbor,
Thou shalt land at last in Heaven.—*Sel.*

Referring to the present troubles in Ireland, the *Journal of Commerce* reproduces from "The Two Liturgies, with other Documents set forth by authority in the reign of King Edward the Sixth," the following "Prayer for Landlords."

"The earth is thine, O Lord, and all that is contained therein; notwithstanding that Thou hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery. We hereby pray Thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-places of the earth, that they, remembering themselves to be Thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldings, but so let them out to other that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor: Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of their life, may be content with that that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of others, but so behave themselves in letting out their tenements, lands, and pastures that after this life they may be received into everlasting dwelling places; through Jesus Christ our Lord. Amen."—*N. Y. Evening Post.*

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands of the shore, in number, but it is well to be accurate. Here, then, are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield to immaterial trifles; to look for perfection of our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live only for time when any moment may launch us into eternity."—*Conqueror's Herald.*

THE FEAR OF HELL.

The *Journal*, an organ of the Society of Friends, thus refers to the weakness of the fear of eternal punishment as a deterrent from vice: "The fear of eternal punishment has never deterred men from sin. It is a curious fact, that, since the first settlement of this country, but one wilful and deliberate murder, that of Dr. Parkman, by Professor Webster, has been committed by a man who did not believe in eternal punishment; the thousands of others have been the deeds of men who were the firm believers in the dogma. All the horrors of the first French Revolution, were committed by men brought up within the pale of the Roman Catholic church, which insists most strongly upon the certainty of eternal punishment."—*Selected.*

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A BEAUTIFUL ROBE.

AVB.

There is a robe I long to wear,
One which my neighbors, *all*, may share;
A robe so perfect, pure and white,—
Its very folds reflect the light.

'Twill also fit each form and size,
Such wond'rous virtue in it lies;
Every deformity 'twill hide,
And deck the wearer like a bride.

This robe cannot with gold be bought,
However much it may be sought;
Titles of earth, genius, or fame,
No share in it can ever claim.

But those who, counting *all* but dross,
Bow low, before the Saviour's cross;
Believing He will hear their cry,
And on His promises rely.

Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness.

—*Selected.*

HOPE.

What song is well sung not of sorrow?
What triumph well won without pain?
What virtue shall be, and not borrow
Bright lustre from many a stain?

What birth has there been without travail?
What battle well won without blood?
What good shall earth see without evil
Ingarner'd as chaff with the good?

Lo! the Cross set in rocks by the Roman,
And nourish'd by blood of the Lamb,
And water'd by tears of the woman,
Has flourish'd, has spread like a palm.

Has spread in the frosts, and far regions
Of snows in the North, and South sands,
Where never the tramp of his legions
Was heard, or has reach'd forth his red hands.

Be thankful; the price and the payment,
The birth, the privations, and scorn,
The cross, and the parting of raiment,
Are finish'd. The star brought us morn.

Look starward; stand far and unearthy,
Free-soul'd as a banner unfurl'd.
Be worthy, O brother, be worthy!
For a God was the price of the world.

—*Joaquin Miller.*

THE WONDERFUL NAME.

His name is written—blessed name
Inspired by love Divine,
In it are found the love and power
That meet each want of mine.

God stoops to man, in human form,
His fullness is made known;
That fullness draws each heart to Him;
To claim Him as its own.

"The Word of God" comes down to man,
To lead to God above;
One word its fullness doth express,
That blessed word is *love*.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. 8: 19-21.

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PURPOSE OF THE AGES.

(A SERMON.)

The Bible reveals a plan that spans three worlds, and includes a succession of ages. In 2 Pet. 3, these worlds are each spoken of as a distinct "heavens and earth." The first world or heavens and earth ended with the flood. The second world or "the heavens and the earth which are now" end at the second coming of Christ, and the beginning of the day of judgment. The fires of judgment result in a "new heavens and earth, wherein dwelleth righteousness." That will be the world to come,—the third world—"the world without end."

The change from one world to another is more dispensational than physical. The Greek word *kosmos*, translated world, means order, arrangement, when not applied, as it is sometimes, to mankind. God "spared not the old world" and it is said to have "perished," but the physical heavens and earth—the planet—remained, as the rising and falling of waters on the mountains,and the olive leaf "plucked off" prove; for had the trees been rooted up and floating, the plucked leaf would not have proved that the waters were abated. These facts should at least stagger those who are expecting a dissolution or destruction of the physical heavens and earth at the Lord's coming. There is no more reason for this to be a physical destruction than that, no not as much reason, for to those acquainted with the Bible teachings the evidence is clear that many literal things which occurred before the cross of Christ were types of spiritual things to occur after the cross. This same planet, earth, is the basis of all three worlds, and though its *kosmos*, order, arrangement, changes, "the earth abideth forever."

Let the succession of these three worlds, as first, second and third, be kept in mind and it may save from much confusion in the interpretation of Scripture. No two of them exist together, unless it be in the sense that day and night may be said to exist together during the twilight change from one to the other. Hence when men talk of the world of spirits, or the invisible heavens, as "the world to come," it is because they do not see the revealed plan. The men that lived before the flood could not by dying pass into the second world, which to them was "the world to come." Neither can men by dying pass from the second into the third world. It is the world *to come*. We must wait for it as we wait for to-morrow. This will not be weakened by any evidence that we are in the twilight, the dawn of the coming day.

THE AGES.

These three "worlds" are subdivided into periods of time called ages. The Greek word *aion*, sometimes translated world, is properly rendered age, meaning a period of time. Some ages are longer than others, each being marked by the duration of any peculiar work or dispensation of God. It may be well to fix it in our minds that the *aion* or *age* is a limited *period of time*, and that a *dispensation* is the *work* belonging to any given age. When one age ends and a new one is added it is not that the work of the old age was a failure, but because it has been finished, and a new work is to begin.

In the first world there was but one clearly marked age. In the second world there are three, first, the Patriarchal, or one man age, ending at the death of Jacob, and the national organization of Israel; second, the Jewish

age, or dispensation of the twelve tribes of Israel, ending with the rejection and death of their Messiah; third, the Gospel age, beginning with the descent of the Spirit at Pentecost and reaching to the return of Christ to receive His Church to Himself.—John 14: 1–3. It is often, and properly, called the dispensation of the Spirit, in contrast with the letter and law of the Jewish age. The Gospel age, or *aion*, is what the Saviour had in mind when He spoke of "the end of the *world*," as rendered in our common version. This translation has caused much confusion; and even in our own day one can hardly quote that Scripture without making the impression on many minds that he is expecting the physical "wreck of matter and crush of worlds" as taught by traditional theology. *Such* a catastrophe will *never* come. But be that as it may, when Jesus said "The harvest is the end of the *aion*," He was speaking of the end of the *age*, and not of the physical dissolution of the planet on which we live. The same word is used in Heb. 9: 26, speaking of the end of the Jewish age, "but now once in the end of the *world* hath He appeared to put away sin by the sacrifice of Himself." It was the Jewish harvest—(Matt. 9: 37, 38; John 4: 34–38) that is, the finishing work of the Jewish age, and, as facts have proved, the dawn of the Gospel age. The end of one age is the beginning of another here also, and whoever will make himself familiar with the evidence, will rejoice at the approach of *day*, rather than dread the literal burning of the world. The subject of fire will be considered elsewhere. It is a great mistake, one which tends to belittle men's view of God's plan, to suppose that the third world is but "one eternal age," as is believed by many who are looking for "the speedy coming of Christ," and the literal burning of this globe. In order to sustain their view they are compelled to force the thousand years' reign of Christ and the saints into the past, for if it be in the future, then there must be at least *two* ages after Christ comes and gathers His saints. Paul, who wrote in the Gospel age and when anticipating the raising up, the exaltation of the Church to the heavenlies with Christ declared the object of such exaltation to be, "That in the *ages* to come He might shew the exceeding riches of His grace," &c.—Eph. 2: 6, 7. From this we see that there are at least *two ages* after the Gospel age, and also that the shewing or manifestation of God's grace is not limited to the present age. Then to see the truth as to the future ages must lead to an expansion of heart in reference to God's plan of grace and salvation.

With this outline of the plan as to its three worlds, and its succession of ages, and with proper discrimination as to the nature of the work in these ages, and their relation to each other, much Scripture that is otherwise obscure, and even seemingly contradictory, becomes clear, harmonious and beautiful. Without the plan of the ages before the mind it is not possible rightly to divide the Word, for people are thus continually applying Scripture in one age that belongs to another age; and to one people what belongs to another people. And it is a fact that most Christians, even, regard the Bible as a conglomerate mixture of facts, commandments, threatenings and promises, that are not susceptible of any orderly arrangement. But the plan of the ages unravels the seeming confusion, and shows the Bible to be scientific and orderly, worthy of the God who made this beautiful and orderly Universe, who comes to us in His Word—the Gospel—to reveal His Fatherly love.

As a result of the common hap-hazard way of studying the Word there are promulgated in the Christian world, three antagonistic doctrines of Calvinism, Arminianism and Universalism, each party being fortified against the others with an arrangement of texts; whereas, if those portions of Scripture upon which these several doctrines are based, were applied each to its own time or age, and class, instead of confusion would appear the utmost harmony and wisdom of God's plan.

He that sees the general plan of the ages, and the relation of the various dispensations can safely and Scripturally make statements that would seem strange and even dangerous to other Christians. For instance, it may truly be asserted that in all past ages, and even in the Gospel age, the Lord has not been trying, directly, to save the world. Who indeed will think a while and still believe that the Lord, the Infinite One, has been for six thousand years engaged in an uncertain struggle with the powers of evil, which must be finite, and has made so little progress? For surely if He has been *trying* to save the world, He has not succeeded. But if men could only see the great truth that all the ages past, including the Gospel age, have been *preparatory* to something grander further on, in "the ages to come;" and that He has been through all the past moving on by progressive steps, and surely, with the necessary work of preparation, then men would not need to doubt either the Lord's wisdom, love or power.

These worlds and ages are the *framework* of the plan of revelation and salvation. Knowledge and salvation are necessarily re-

lated to each other. So the Lord reveals Himself, in order to save mankind. The truth is gradually and systematically developed through the ages, in harmony with the necessities of the race in its rise from childhood to manhood. The order of revelation is, first, in type or picture; second, in prophecy; and third, in fulfilment. But Christ is the golden thread of all revelation. He is God's Word, and therefore man's Saviour.

In all the ages preceding the coming of Christ in the flesh, the light of the gospel was that of type and unfulfilled prophecy, and was therefore but a *dim* light. The first ray of the gospel in fulfilment was at the birth of the Lord Jesus, but even His earth-life and teachings partook of the shadowy character of the Old Testament. It was true then, as we might expect, that during all ages from the creation of man down to the beginning of the Gospel age, only a few knew anything about a Saviour. Read Hebrews 11th and see the list. During the first world; from Adam to the flood, a space of 1656 years, there were but three men of faith. To say there were more is to be wise above what is written. In the Patriarchal age, there were more, and in the Jewish age quite an increase, but they had but a dim light at best. The Jewish nation, which alone had the direct Messianic prophecies, did not know enough about Him to receive Him when He came. It would be dark indeed and terrible to contemplate if all these unenlightened multitudes were on account of their ignorance doomed to either eternal death or eternal torture. And as knowledge and salvation are related, heaven being a condition of perfect light, to say that these masses will be saved because they were ignorant, is simply to say that they will be enlightened and saved after death. But if the popular teachings of Christendom be true, that all hope of the formation of character is confined to this life, what can they, who teach thus, do with the fact that Jesus would not allow His disciples to carry a crumb of the bread of life to the Samaritans or the Gentiles.—Matt. 10: 5, 6. With their view of salvation and damnation, was that commission consistent with the mission of the loving Son of a God of love? But neither God nor Christ nor the plan is inconsistent, but only the popular view is wrong. The plan of the ages shows that the reason why Jesus gave that limited commission, and on other occasions spoke in dark sayings and parables, lest men should be converted.—(Mark 4: 11, 12), is because the *time had not come*, according to God's plan, to save the world. The first thing that Jesus did for the world was after the rejection of the house of Israel, and that was as the Representative (not Substitute) of all mankind to die for them and rise again. —John 12: 31, 32.

This introduced the

GOSPEL AGE.

This is the period of the suspension of Israel and for the development of the Gospel Church. This began with the commission broad and comprehensive.—"Go ye into all the world and preach the gospel to every creature." But it appears certain that this commission reaches over into the age to come —the Millennium. But be that as it may, this important change took place by and after the death and resurrection of Christ, instead of the field of operations being the Jewish nation, the *world* became the field.—Matt. 13: 38. But even here there have been many facts and circumstances tending to limit the spread of the Gospel, and its acceptance by the mass of the people, not the least of which may be that even teachers have had such a limited view of it.

But God is not thwarted, and the age accomplishes its mission—the taking out from among the Gentiles a people for His name, that is, to be first a chaste virgin espoused to Christ, and waiting for His return and the marriage, and consequently to be His bride. —Acts 15: 14; 2 Cor. 11: 2; Matt. 25: 1–10; Rev. 21: 9, 10. The Gospel age is not the time of universal blessing for mankind of which the prophets wrote and exultingly sang. Paul speaks of this as a mystery not made known in other ages.—Eph. 3: 4–11. This is not the age in which God purposes to save the world. That work is reserved for "the ages to come."—Eph. 2: 6–7. In one figure of speech used, as we have seen, the the work of this age is the development of "the bride, the Lamb's wife;" and in another figure it is the development of the body of the promised "Seed" which it was foretold should bruise Satan, (destroy evil and its curse) and so bless all the nations, kindreds and families of the earth.—Gen. 3; 15: 22: 18. Jesus is the Head of the Church, which is His body, as the husband is the head of the wife. Thus the harmony of the two figures, wife and body, as applied to the Church. Jesus is the Christ—anointed—as a Person, and the Church is the anointed as a Divine system or institution. The practical work of the Gospel age has been to bring men and women into this Divine institution by faith in its Head, and obedience to His authority. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles bond or free; and have been all made to drink into one Spirit."—1 Cor. 12:13. And "as

many of you as have been baptized into Christ have put on Christ." So because of this intimate relation to Him, He being the Seed, and our Head, Paul could truly say, "And if ye be Christ's then are ye [also] Abraham's seed, and heirs according to the promise."—Gal. 3:19,27,29. As the *development* of the wife, or the body, or Christian Church is the work of the Gospel age, the *union* of that body with the Head in the heavenlies, or the "Marriage of the Lamb" introduces the

MILLENNIAL AGE.

Jesus calls it the "Regeneration" when the Son of Man will sit on the throne of His glory. "And when He shall appear [in His glory] we also shall appear with Him in glory."—Col. 3:4. This cannot take place until after the gathering together unto Him. Peter calls it "the times of the *restitution of all things;*"—and who will limit its extent? Rather let us rejoice at the *exceeding riches of His grace*, which is to be shown, to all who *need* grace. The elective, or selective grace of the ages past finds its justification and glory in the *grand object* to be gained. The few were chosen, called out, disciplined and exalted to glory, not that the rest of mankind should be consigned to eternal torture or death, but that all nations should be blessed under the administration of the few as a royal priesthood. They rule to bless. It can but enhance our "high calling" in the believers heart, to know it will result in blessing to mankind.

The marriage of the Lamb, or the perfect union of the Church to Christ the Head having taken place, "the manifestation of the sons of God" will be due—and the complete introduction of the new Jerusalem's reign, which must result in the enlightenment and deliverance of the groaning creation.—Comp. Rom. 8:19–21; Rev. 21:23,24; 22:1–3. Then the blessed truth shall no longer be confined to the hearts of a few as a "well of water springing up into everlasting life" but it will be a *flowing river* from the glorious throne, to which *all* may come and drink. Then indeed "The *Spirit* AND the BRIDE" may and will say come. This *could not* be applicable until after the marriage. Till then the Church is a virgin, not a bride.

It may be truly said that the work of the Millennial age is only for the living nations, at the hands of all the risen saints. These live and reign during the thousand years, but the rest of the dead live not again till afterward.—Rev. 20:4–6. The Millennial age being the seventh thousand of man's history, fills God's week of thousands. Is not this why Paul calls it "The dispensation of the fullness of times" in which he declares that all things in *heaven and earth* will be gathered together in Christ?—Eph. 1:10. This says nothing of the dead nations, those "under the earth," while Paul includes them as in due time bowing to Christ and so glorifying God the Father, who had long before promised that all should be blessed.—Phil. 2: 9–11. Then those "under the earth" are to be dealt with after the Millennium and its "little season" are past. This harmonizes with Paul's statement in 1 Cor. 15, that He must reign until He puts down all rule and authority and power,—all living and organized enemies—but yet one, and only one, enemy remains, death, which is not a living enemy, but a STATE. But even this, the LAST ENEMY, shall be destroyed. This then must be after the thousand years. The only conceivable way for the destruction of the *death state* to be accomplished is by making its victims alive, and when made alive in Christ, they cannot be enemies. We know that death was abolished in the person of Jesus by resurrection, and as He was the Representative we may also know how it will be destroyed or abolished in man.

Whoever can see and appreciate this outline of the ages, and see the relation of the different parts of the plan, will see a place for the execution of all the threatened judgments of God, in any age, past, present or future, and yet see that mercy and life will in due time triumph over judgment and death. He will swallow up death in victory. There shall be no more death. These grand truths cannot stand in the way of seeking after holiness and life to any one who sees them. To those who do not see them their effect will be nothing. In this plan all the passages that Calvinists can quote to sustain election have their place. So also of all that Arminians and Universalists can quote. They are all in harmony. There is nothing hideous in the *Bible* doctrine of election. There can be nothing grander or freer or more universal than the *Bible* doctrine of grace and salvation. God promised it to Abraham. The Angels announced it at the birth of Christ. Jesus declared it.—John 12: 30, 31. The Apostle Paul saw it.—Phil. 2: 9–11. And John saw it in the final utter destruction of all the works of the Devil. Sin and its effects must cease. We are in good company when we proclaim it to all that will hear.

Can two lines teach a lesson from above? Yes, one can give a volume, "God is love."

LEIGH RICHMOND.

LAW AND GRACE.

"The law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

This subject involves the relation between the work of Moses and Christ, between the letter and the spirit, between the shadow and the substance, between the slave and the son, between the Jewish and the Gospel dispensations, between the Jewish and Gospel Churches, the two houses of Israel. The cross of Christ is the turning point, or dividing line between them. "And Moses verily was faithful in all his house, as a servant, for a testimony [or type] of those things which were to be spoken after; but Christ as a Son over His own house; whose house are we, etc."—Heb. 3:5,6. Moses was a servant over the house of servants, and Christ was a Son over the house of sons. Then the law pertained, dispensationally, to the earthly, fleshly house of servants, and grace, or the gospel, pertains, dispensationally, to the spiritual, heavenly house of sons.

It is of great importance, however, to know and remember that these two dispensations are *representative* in their character and use. Some knowing this, are led into confusion by failing to apply this principle. It is not to be supposed that nothing of a spiritual or son element existed during or before the Jewish age, nor that there is nothing of the natural or servant element during or after the Gospel age. Some on the strength of such a supposition are led to the conclusion that Moses, who suffered affliction with the people of God rather than to enjoy the pleasures of sin, and who esteemed the reproach of Christ greater riches than the treasures of Egypt, and Abraham the great Old Testament example of faithfulness and sacrifice—(Heb. 11:17–27; Rom. 4:11–25; Gal. 3:5–29,) and in fact that all the ancient worthies are forever shut out from any share in the Divine nature and the glory of Christ, for the simple reason that they lived and died before the Gospel age, though it be for just such faithfulness, suffering and reproach-bearing, that the highest glories are promised in the New Testament! Is our Father indeed such a respecter of persons? On the strength of a similar supposition, coupled with the idea, (it might be said, mere assumption) that the dispensation for the development of sons ended in the year 1881, it is argued by some that none who may have, or may yet, become Christians after the year 1881 can ever have any share in the Divine nature.

The above premise as to time, arises, we think, from a partial misapplication of the very important two-dispensation argument, given in DAY DAWN with which our readers are more or less familiar. But suppose for the present that the application is exactly correct, and that the gospel age in some sense ended in 1881, still on their own ground we would answer their supposition. If only those who became sons before 1881 can ever be sons, then, by the same law, only those who became members of the house of servants before the Jewish age ended can ever be servants in that house. None hold that view, but all admit that Jews born since Christ left their house desolate are as really included in the promises made to that nation, as those that lived before. Then why may not Christians, who become so after the Gospel age ends, be as much entitled to the blessings of sons as those that became Christians before? Let this be understood. Because the Lord arranged a servant dispensation, ending in a most important sense at or about the cross, as a shadow of a spiritual dispensation to follow it, it does not follow that none can afterward be added to that system. And so for the same reason, because the Lord arranged a dispensation for the development of the house, or system, of sons, it does not follow that none can afterward be added to that system. Whoever will maintain that the ending of the Gospel dispensation involves the completeness of the body of Christ as to numbers, to be consistent, should maintain that the ending of the Jewish age involved the completeness of the Jewish Church as to numbers. Can it not be seen by all that the completeness or perfection of a system or institution, is an entirely different thing from a completeness as to numbers? In fact the more perfect or complete a system is in all its parts, the more effective it becomes in adding to its own numbers. So Paul says that "the WHOLE BODY fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, MAKETH INCREASE of the body unto the edifying of itself in love."—Eph. 4:16. It is a whole, perfect or complete body, and yet it grows. It grows on account of the very perfectness of the system and its operations. So says the Apostle Paul. Then, let it be repeated, to be complete as a *system* does not mean to be complete in *numbers*.

Returning from what to some may appear a digression, let it be observed that the great reason, apparently, for the arrangement of the Jewish and Gospel dispensations as first and second, equal in length and many other respects, with the death and resurrection of the Lord Jesus as the turning point, is to illustrate the relation of the natural and the

spiritual in the whole plan. The form or letter of the law pertained to what preceded the cross, and grace is the basis of what has followed the cross. The spirit, or righteousness of the law, is important in all ages, and is to be fulfilled in those who walk not after the flesh but after the Spirit.—Rom. 8:4. The law is related to the natural, and grace to the spiritual. Adam, and Jesus born of the Spirit, have the same relation to each other, "first the natural; afterward that which is spiritual."—1 Cor. 15:46. What is thus declared by the Apostle of the two Adams, the two heads, is also declared of the race on the two opposite planes, and from the nature of the case, it must be true. The origin of the first is low, earthly, and therefore animal; the origin of the second is high, heavenly, and therefore spiritual,—"The first man is of the earth, earthy; the second man is the Lord from Heaven."—"There is an animal body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul;—(animal person)—the last Adam was made a quickening Spirit." The law of relationship by descent necessitates the following, "as is the earthy such are they also that are earthy; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly." The image of the earthy is "flesh and blood" in Bible language, and as "flesh and blood cannot inherit the Kingdom of God," and as Christ and they that are His are to inherit the Kingdom of God, it follows that the "image of the heavenly" which we are to bear, is not flesh and blood.—1 Cor. 15:44–50.

Because Adam and Christ are representatives, not only of their wives—Eve and the Church—as in an important sense they are, but also of the race on opposite planes, it follows that Adam in the broadest sense means all that he represented, the race of man in the flesh or animal nature, and the second Adam in the same broad sense means all whom He represented, the race of man in the Spirit, or higher nature. The nature in both cases is derived from the head. As the resurrection of Christ was the point at which He was "born from the dead"—(Col. 1:18,) and thus fully entered into the second Adam life, having been made perfect through sufferings, —(Heb. 2:10,18; 5:8,9) we may see why the cross is made the turning point in the history of the race, and that the resurrection of Christ, when seen in its highest import, is the beginning of the *new creation*, and therefore the key of hope for all mankind. The external, or earthly life of Christ was under law,—(Gal. 4:4)—even as Adam was under law. The great difference between Adam and Christ was that "*God* was in Christ" and was not in Adam,—hence Christ conquered the tempter and cast him out, while Adam was conquered by the tempter. Adam sinned and died to God. The Lord designed the weakness of the flesh, and so *made* him subject to vanity, but in hope.—Rom. 8:20. The Lord designed the victory of Christ, as the highest possible expression of His infinite grace to mankind; hence though God sent His Son Jesus in the likeness of sinful flesh," —(Rom. 8:3,) and therefore subject by nature to its weaknesses and temptations, yet He sinned not.—Heb. 4:15. The Spirit being given to Him without measure,—(John 3:34) He was enabled to obey the law under which He was placed, (though He "suffered being tempted," Heb. 2:18) and so gained life. The law which was ordained to life, the mere and unaided natural man has always found to be unto death,—(Rom. 7:10) but "the grace of God that bringeth salvation to all men hath appeared" in Christ, and so made the righteousness of the law a fact in Him. The law which was found to be unto death, in Adam, on account of the weakness of the flesh, was found to be unto life (as it was "ordained unto life") in Christ, because of the infinite grace of God. The result of the perfect obedience of Christ, and His victory over the flesh nature in temptation, was being made perfect through suffering. Divinity could not be *made* perfect, for in its nature it is perfect, but it could perfect humanity, and bring it, by changing its nature and condition, into eternal harmony with the Divine. This is the reconciliation—the At-one-ment,—and it was finished in Christ, representatively, when he died out of earthly conditions and rose to the right hand of power. This representative work of Christ was done *for* the world of men and therefore will be carried out *in* all men in due time, just as what Adam did at first was representative and so is carried out, in order, in the dead condition of all men. "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."—1 Cor. 15:22,23. What was *done* in Christ representatively in the 70th week,—finishing transgression, making an end of sin and bringing in everlasting righteousness,—(Dan. 9:24) if it should never be carried out in mankind, *for* whom Christ died and rose, then is not Christ's work vain? But it is not in vain; He said, "And I, if I be lifted up from the earth, [or out of earthly conditions] will draw all men unto me."—(John 12:32) and we believe Him. Jesus not only succeeded but he succeeded in

behalf of the world of mankind. And by the Spirit sent forth after, and as an evidence of His victory, He has been drawing men. By the Spirit, or "Christ in us" we too will be victorious or God will be victorious in us, in killing the beast nature, "the flesh," "the carnal mind," "the enmity," and so in reconciling us to Himself. "God was in Christ reconciling the *world* unto Himself,"—2 Cor. 5:19. The reconciling process must go on until the object is attained, no matter how many ages it may take, nor how much the Lord will chastise men before they will learn His love and so do right.

It may be readily seen that in an important sense, the dispensations, first of law and then of grace, with the cross between them applies in each individual. The law shows man his need, then by the grace of God man learns to die to sin and live unto God. The goodness of God *leadeth* men to repentance. This death and resurrection is symbolized by baptism. So in Paul's statement of the relation between the symbol and the reality, he says: "In that He [Christ] died He died unto sin once, but in that He liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. 6:10. From this it will be seen that there is passing from death unto life, from the old dispensation to the new in the individual experience of each one as well as in Christ our Head. God in Him and He in us, and in due time in all the world, is the secret of the world's hope. "Do we then make void the law through faith? God forbid: yea we establish the law."—Rom. 3:31. As sin is the trangression of the law, to save men from sin is to bring them into harmony with God and His law. But is it not dangerous to proclaim such a grand and complete success of God in reconciling the world? Nay verily; those who can *appreciate* God's love as revealed in this plan, must love Him, and this makes obedience easy; and those who could not now appreciate these things will appreciate them hereafter. —And to this we say Amen.

"Hast thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care
And change anxiety to prayer.
Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.
Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish—that care—
And change anxiety to prayer."

—*Trench.*

IT'S BETTER FARTHER ON.

Amid life's storms and sorrow's wail,
When heavy clouds obscure the sun,
Hope, with a smile, lifts up the veil,
And breathes, "It's better farther on."

The heart may sink 'neath weights of woe;
No sunlight through the clouds may dawn;
Yet there's a voice breathes soft and low,
"Cheer up; it's better farther on."

The grave may hold our treasured dead.
And hearts may mourn for loved ones gone;
Yet endless life shall crown their head:—
We know it's better farther on.

While yet to mortal life we cling,
Before the robes of white we don,
We hear sweet voices ever sing,
"Faint not; it's better farther on."

L. S. Bronson.

THE MOHAMMEDAN FALSE MESSIAH.

The English and American residents in the East report that there is in the minds of millions of Mohammedans a feeling that a critical time is approaching. Their sacred writings predict that in the year 1300 of the Hegira (A. D. 1882), on a date corresponding to Nov. 12, will appear El Mehdi (The Teacher) or Mohammedan Messiah. He is to be 40 years of age, his father's name Mohammed, his mother's Fatima; one of his arms will be much longer than the other, and he will be hidden for a time prior to his manifestation. This Messiah is expected to lead to the restoration of Islamism in its original glory, and to restore the Arab power. For the fulfillment of this prophecy, Mohammed Senoussi, the "False Prophet of the Soudan," engages the attention of the Mohammedan world. He meets every requirement of the prophecy, even in the physical peculiarity mentioned, his right arm reaching to his knee. He commands a powerful and rapidly increasing Arab following, and has the sympathy of every faithful Moslem throughout all Islam. He refuses to recognize the Sultan as Caliph, and denounces his leniency toward and contact with Christians. The Sultan's apprehensions are awakened, and the Turkish Government anxiously regards El Mehdi's movements: It is not altogether unlikely that this movement will yet assume proportions involving the whole Mohammedan world in a pan-Islam religious war of extermination against all Christians and unbelievers resident in Mohammedan countries. False prophets have revolutionized and ruled in the East, and, backed by Mohammedan zeal and fanaticism, it is possible it may occur again.—*Selected.*

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

To Readers.

Do not be worshipers of mere men. Do not expect infallibility in either editor or correspondents. Bring all you read to the test of your own judgment, in the light of an open Bible, and the facts around you. Make truth your own, by careful study, and by the exercise of your senses, that you may discern both good and evil.—Heb. 5: 13, 14. This will bring nourishment and strength. Truth is truth, whoever states it, and it is your duty and privilege to accept it *on its own merits*, and to reject error. Let not mere rumor nor prejudice blind you. Read for yourselves and consider. "Prove all things; hold fast that which is good."—1 Thess. 5: 21.

THE WORLD'S HOPE will be sent *free* to those *unable to pay* for it, who will let us know that they want it.

To all who receive this paper we would say, please send us *at once* the names of all to whom you would like to have sample copies sent.

WE have a supply of back numbers, and advise all new subscribers to commence with No. 1, so as to have the volume complete. We mention this here because this number goes to many who have not had Nos. 1 and 2. In sending your name as a subscriber please say whether or not you have had the back numbers.

We still have on hand a quantity of the sample portions of the Revised DAY DAWN which will be sent *free* to whoever will order them, either singly or in small quantities.

ANY desiring to canvass for THE WORLD'S HOPE please write to us. We will be glad to remunerate for such service. Some may thus help to spread the truth, who also need to help themselves.

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IN answer to inquiries from various quarters we would say, The *Revised* DAY DAWN, mentioned in our columns, is not the same as MILLENNIAL DAY DAWN promised from another quarter. The former has been ready and in circulation for several months, while the latter is not yet in existence. Whatever may have been the motive for choosing a name for the promised book so near like our own, *our* readers need no longer be deceived by it into confounding the two books, and so waiting for the promised book before sending their orders. If you want the promised book send to Pittsburg, but for the *Revised* DAY DAWN send to Almont, Mich.—See Notice.

DAY DAWN, OR THE GOSPEL IN TYPE AND PROPHECY, is an appropriate hand-book of reference for THE WORLD'S HOPE, as it contains the Bible framework according to which we purpose to write. The author of the book is the editor of this paper. It gives the prophetic evidence that the foretold time of trouble is now impending, whose events are as the birth-pangs of the great Millennial day. This Revised Edition contains 328 pages. It has clear type. The prices, including the postage, are, in paper covers 50 cents, and in cloth binding 75 cents. We will send it *free* to all that want it and are unable to pay for it. The postage on them is six cents, or ten cents each, according to binding.

It is pleasant to feel impelled to continue one's work by a growing conviction of its importance and value; more happy still to be constrained to go on by dear love of the service itself; but best of all to be so blessedly certain of the Lord's will and help in the matter that one dare not give up!—*Mrs. C. H. Spurgeon.*

EXCHANGES.

We acknowledge the receipt at our table of THE CHRISTIAN HERALD, Baptist, a weekly, published in Detroit, Mich., at $2.00 a year; THE MILLENNARIAN, published monthly at $1.00 a year, by G. W. Myers, Lanark, Ill.; THE RESTITUTION, a weekly at $2.00 a year, issued by THE CHRISTIAN PUBLISHING ASSOCIATION, at Plymouth, Ind.; THE YOUTH'S EXAMINER, a Sunday School paper, at 40 cents a year, single copy, but at reduced rates in larger numbers, published monthly by C. H. Jones, Chicago, Ill.; THE MORNING AND DAY OF REFORM, a temperance paper, published monthly at 50 cents a year, by H. W. Adams, Elgin, Ill.; ZION'S WATCH TOWER, monthly, at 50 cents a year, by C. T. Russell, Pittsburg, Pa.; ZION'S DAY STAR, monthly, 50 cents a year, by A. D. Jones, New York City; THE DAY DAWN, and HERALD OF MESSIAH'S KINGDOM, monthly, 40 cents a year, by W. A. Sniffin, Spencer, N. Y.; NOTES, QUERIES AND ANSWERS (Secular), monthly, $1.00 a year, by S. C. and L. M. Gould, Manchester, N. H. The most of the reference to THE WORLD'S HOPE in our exchanges has been kindly, for which we are grateful. Some do not exchange who had the opportunity. One such noticed our paper and warned its readers against reading it. Should we be amused at such manly (?) treatment, and grateful for the notice? Paul was glad the good news was preached even in envy and strife. "They can do nothing against the truth but for the truth." Are not such men afraid of facts? He claims to have a selected company of men and women, whom he has for years been feeding with the richest, strongest, most strengthening food—most advanced truth—but if THE WORLD'S HOPE is dangerous to them, what advantage has their strong meat given them. Does he, himself, doubt the value of his "victuals" as to strength-giving, and think something else would taste better if his readers would give it a trial? It seems so. Either he has very little confidence in the ability of his readers to read and judge for themselves, or he means to keep them, if possible, in a small groove of thought. They will not all follow his advice. "Prove all things; hold fast that which is good."—Paul.

Some might think the existence of so many papers, treating on the same general subject, as a detriment. They may prove so to any local or party interest, but not to the spread of truth. There is a demand for them or they would not exist. There is more freedom of thought, investigation and expression than if the number of papers were smaller. And a greater number of people are reached as the workers and teachers increase. When we think of the mass of men and women who as yet take *no* religious or secular paper, it may well be admitted that the addition of one more publication is but like a rain-drop in the ocean. But we may be encouraged in our feeble efforts to spread the knowledge of the gospel truth by the assurance that all great things are made up of little things:

"Little drops of water; little grains of sand;
Make the mighty ocean, and the beauteous land.
Little deeds of kindness; little words of love;
Make our earth an Eden, like to Heaven above.
So the little moments, tiny though they be,
Make the mighty Ages of Eternity."

We have no unkind thought or word for any of those who are seeking for or giving light, nor would we put a straw in the way of their success; but we would say, Let no one think he has the whole truth, nor that he is God's only agent for its development.

DEAD TO SIN.

"In that He died He died to sin * * * in that He liveth, He liveth unto God."—Rom. 6: 10.

Some Christians fearing that the sinless life of Jesus suffered violence by the above quotation, have thought it ought to have been translated as follows: The death which He died He died *by* sin, and the life which He lives He lives *by* God.

But no such fear need be entertained, for, as I shall try to prove, the passage in question has no reference to His physical death at all.

Let us first examine the Greek in the passage and then proceed to compare it with similar Scriptures adjacent thereto, in which the same Greek word occurs. If it be true, as claimed by some, that the Greek words "*te hamartia*" should be rendered "*by* sin" in the passage in question, also the words "*too Theoo*," by the words "by God," then what shall we do with the following passages in which the same phrases occur? See 13th verse, "Nor present your members *to* sin, *(tee hamartia)* but present yourselves *to* God *(too Theoo)* as alive from the dead, and your members *to* God, *(too Theoo)* as instruments of righteousness." See 17th verse, "But thanks be *to* God (too Theoo) that though you were slaves of sin, yet you obeyed from the heart that form of doctrine which was delivered unto you." Now 18th verse, "and having been emancipated from sin (whose slaves you were) you became servants *to* (tee) righteousness." Now 22d verse, "But now, having been freed

from sin, (by becoming dead to it) and having become bound *to* (too) God you have your fruit, &c."

The foregoing not only proves that the words "too" and "tee" mean "to" or "unto" in these passages but some of the passages prove that when a man is dead "*by*" sin he is dead "*to*" righteousness, or in other words dead to God, and that it becomes necessary for him to become dead *to* sin, as a master and owner of a slave, before he can be alive *to* righteousness, or in other words "alive *to* God." If I owned a slave (which is the figure brought to view in the passages in question) he would be alive *to* me so long as I owned him, but if I should sell him to you he would then, to all intents and purposes, be dead *to* me and alive *to* you. Sin is here represented under the figure of a slaveholder, not so much by its power to make men commit sin (though that is included) as that men were enslaved and held in bondage through Adam's transgression, which had made the race carnally minded, which is death, "because the carnal mind is enmity against God." Now God freed the slaves by buying them Himself. They thus became slaves of God. Now as soon as a person becomes alive to his new Master by hearing the "voice of the Son of God," he is then dead to the old one (sin). Paul does not say that after we have died the physical death that we should be made alive by God at the literal (?) resurrection. He is talking about a change of relation which *had been* brought about ("having become free from sin you became servants of God") by a death and resurrection *having taken place.*

Christ died to the old relation which He had come into by Adam's sin, and thus became alive to God, by the power of God who was in Him, "God was in Christ reconciling the world unto himself." Can you conceive of any way that God could reconcile the world unto Himself by being in Christ, except by representatively killing the world's enmity in its representative? When God had killed the enmity in Christ, he had accomplished that which the high priest had accomplished typically, when he had killed the beast. The taking in of the blood, which was the evidence of death, followed the killing, and then the judgment took place on the blood, to make sure that the alleged death was real.

Water baptism symbolizes this death. In that act we virtually say that we will die *to* sin and live *to* God; then comes the judgment, to ascertain if the alleged death to sin is a real one or not. Jesus was led into the wilderness to be tried after he had signified his death to sin. Oh, my soul what a trial was His ! ! !

"Christ in us the hope of glory" will do the same thing for us. He suffered being "tried in all points like as we are, yet without (giving way to) sin" (when he was tried.)

Does any one imagine that the physical death of the beast typified the physical death of some other physical thing? Does literal blood typify literal blood? If so, then the Roman soldiers are the antitype of the high priest.

The literal heavens, or more properly, the copies of the "heavens" were cleansed by the literal blood. Then the better sacrifices were necessary to cleanse the heavens themselves? John says "The blood of Jesus Christ his Son cleanseth us from all sin."

But the blood which cleansed the copies was shed in the copies of the heavens which were cleansed by it. Let us be true to the type. The blood which cleanses the "heavens themselves" must be shed in the "heavens themselves."

Is Calvary the "heavens themselves?" That is where the physical blood of Jesus was "shed," and where it was "sprinkled."

Nay, my brother, the blood which must be shed, without which there is no remission of sins, is that which is the evidence of the death of the enmity within us—death *to* sin. If this death has not taken place in us we are still dead to God—"dead in trespasses." "He that hath the Son hath life." "He that hath not the Son *hath not life.*" Then he must be dead.

We were buried by baptism into His death. Now let us read it this way and we will have the true sense of the passage. By being dipped into His death we have been buried. How have we been dipped into His death, some may ask. I answer, By following in His footsteps,—becoming dead to sin. By following the Lamb whithersoever He went.

We were not dipped into His death when we were dipped in water. If His physical death be meant in the quotation which appears at the head of this article, then certainly our water baptism does not at all resemble that. And if death *by* sin was what happened to us by Christ's death then we have gained nothing, for we had that by our being related to Adam.

Adam, representatively caused the death of the human race out of a sinless *human* condition; Christ, representatively, as the Second Adam, causes our death out of that condition of sin and raises us into the *Divine life.* "And I, if I be lifted *up out of the* earth (Greek *hapsoltho ek tees gees*) will draw *all men* unto me."

"In Christ, God was reconciling the *world* unto Himself, not imputing their trespasses unto them."

Will any one charge God with misrepresentation?

It would be just that if He did not do for every man what He did for them in their *second* representative.

JOHN HUDSON.

MISS WILLARD ON TEMPERANCE REFORM.

So transcendent is the significance of this reform, that the time is not distant when those who are now but "lookers on in Venice," will forget that it was not inaugurated by themselves alone; for it stands as the exponent, not alone of that return to physical sanity which will follow the downfall of the drink habit, but for the reign of a religion of the body which for the first time in history shall correlate with Christ's wholesome, practical yet blessedly spiritual religion of the soul. "The kingdom of heaven is within you"—shall have a new meaning, to the clear-eyed, steady-limbed Christians of the future, from whose brains and blood the taint of alcohol and nicotine has been eliminated by ages of pure habits and noble heredity. "The body is the temple of the Holy Ghost," will not then seem so mystical a statement, nor one indicative of a temple so unsalubrious as now. "He that destroyeth this temple, him shall God destroy," will be seen to involve no element of vengeance, but instead to be the declaration of such boundless love and pity for our race, as would not suffer its deterioration to reach the point of absolute failure and irremediable loss.

The women of this land have never had before such training in the laws by which childhood shall set out upon its endless journey with a priceless heritage of powers laid up for him in store by the tender, sacred foresight of those by whom the young immortal's being are evoked. The laws of health were never studied by so many mothers, or with such immediate results for good on their own lives and those of their children. The deformed waist and foot of the average fashionable American never seemed so hideous and wicked, nor the cumbrous dress of the period so unendurable as now, when from studying one "poison habit," our minds, by the inevitable laws of thought, reach out to wider researches and more varied deductions than we had dreamed at first. The economies of co-operative housekeeping never looked so attractive or so feasible as since the home-makers have learned something about the priceless value of time and money for the purpose of a Christ-like benevolence.

The value of a trained intellect never had such significance as since we have learned what an incalculable saving of words there is in a direct style, what value in the power of classification of fact, what boundless resources of illustrating and enforcing truth come as the sequel of a well-stored memory and a cultivated imagination. The puerility of mere talk for the sake of talk, the unworthiness of "idle words," and vacuous, purposeless gossip, the waste of long and aimless letter writing, never looked so egregious as to the workers who find every day too short for the glorious and gracious deeds which lie waiting for us on every hand.—Sel.

THE WORLD'S REPRESENTATIVE.

That Christ Jesus was the Representative of the world of mankind, and not their Substitute, we regard as an important Scriptural truth. Perhaps no passage more briefly and fully expresses this truth than John 12:31, 32,—"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from [out of—R. V., Marg.] the earth, will draw all men unto me." Because He was made "in the likeness of sinful flesh,"—(Rom. 8:3) "made sin for us"—(2 Cor. 5:21) in other words, because, like Adam the first, He was made to represent the world, as its Head, and therefore in this sense *was* the world, He spoke of His own death as the judgment of the world, and of His own resurrection as the casting out of, or victory over the Devil, the prince of the world.—Eph. 2:2; 6:11, 12. And then, as if to leave no room for doubt, He makes His own exaltation, or lifting up, the security that all men will be drawn unto Him.

Had He not been the world's Representative, the fact of His victory would not have been the security of the victory of all. Had He died and rose as man's Substitute, or instead of man, then man would not be called, or expected to follow Him in that process. But being Head of the race as Adam was, then all must follow Him, "every man in his own order." Adam imparted his own nature, which was weak, mortal, and so drew all men down after him. Christ imparts His own nature, which is strong, victorious, immortal, and so draws all up after Himself. So it is written "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order." There is order in the downward career,

though representatively accomplished in the person of Adam; so also there is order in the upward career, though it was representatively accomplished in the person of Christ.

This subject, the representative character and work of Christ, is the key to the At-one-ment. In the person of Jesus the Infinite Spirit took possession of humanity to overcome and destroy its enmity, "the carnal mind," or "will of the flesh," and so bring humanity into a state of reconciled one-ness, and eternal harmony with God. For this cause He took our frail nature, by His mother; was subject to hunger, thirst and weariness; was sharer in our frailties and so was subject to temptation; He was "tried in all points as we are and yet without sin,"—that is, He did not yield. But—"He suffered being tempted," and is therefore "able to succor them that are tempted."—because having felt the tendencies of humanity He can truly sympathize with man in all his trials.—Heb. 2:10, 18; 4:15, 16. His contest as *the man* was with the Devil,—all the combined forces of evil in the universe,—and by His Divinity He conquered. The flesh, the lower nature, was judged to destruction, but *He* rose triumphant.

The lower *nature* being destroyed as represented by the destruction of the beast at the hand of the priest, in type, and so the Devil cast out, Dan. 9:24 was fulfilled in the person of Christ in the middle of the last of the seventy weeks. He was to "finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c." This was all done in the person of Jesus as our Representative. This was the At-one-ment briefly made and comprehensively expressed. It was the destruction of all the works of the Devil in the representative sense. In short it was the essence and security of the world's salvation.

If any one fails to see this glorious relation between Christ's finished work, and the salvation of the world in due time by the destruction of the works of the Devil, will such an one tell us in what sense Christ's death was the judgment of the world; in what sense was His resurrection the casting out of the prince of this world; in what sense will His lifting up result in *drawing all men unto Himself!* It seems that about the only way that most of teachers deal with this subject is to let it alone.

We would not leave this subject now without observing that the Lord *draws* men to Himself. He does not drive but wins them by the constraining power of love. The Lord says: "I have loved thee with an everlasting love, and with loving kindness have I *drawn* thee." Jesus says, "No man can come to me except the Father which hath sent me *draw* him." "The goodness of God *leadeth* men to repentance." "The love of Christ constraineth us" to live for Him who died for us and rose again. "We love Him because He first loved us." And Jesus says: "If ye love me ye will keep my commandments" The secret of man's salvation lies in the fact that God's love breaks down man's spirit of rebellion, destroying the enmity, enlightening the mind, filling it with love, and so with the spirit of loyalty and obedience. The universal and permanent tendency of the unenlightened or natural mind is to resist God and His drawing because they do not *know* Him. But the magnetism of Divine love and grace has conquered some of us and drawn us toward Himself, and we rejoice at the glorious assurance of Him who conquered for the world, that the same power will continue to be applied until *all* opposition be overcome, and He has drawn all men unto Himself.

THE DEATH OF CHRIST.

"This He said, signifying what death He should die."—John 12: 33.

"This" refers directly to the statements of the two preceding verses, which so clearly teach the representative character of Christ's work. Then Christ's death was representative; that is, in that "He died *for* all, then *all* died."—2 Cor. 5: 14, R. Ver. That "for all" does not mean *instead* of all, is proved by the fact that all must die, each in his own order, whether the death be regarded as merely physical or as having a deeper import.

It is very commonly supposed that Jesus referred, in our text, merely to His physical death on the cross,—that being His *lifting up*. But the verses preceding show that He meant far more than that. If the lifting up were only physical, then the drawing to Himself would be physical too, and would be limited to the locality, but all know that He drew nobody to Himself on the cross. When it is admitted that the drawing to Himself involves a change, not in physical location, but in moral and spiritual condition, then it may as well be admitted that the lifting up of Jesus did not refer to His physical location but to His exalted spiritual state attained as a result of His overcoming all the powers of darkness.

The real death that He died, and which gave Him such power to draw men to Himself, was that of which the physical death on the cross was but a *shadow*. Men in the

first stages of thought are liable to look on the shadow and call it the reality. Were we to blame them it would be but blaming ourselves, for what we have done, and for what in some things we may be doing yet. The child in understanding looks on nature and he thinks our little earth is the center around which all things else revolve. The natural Pantheist looks upon the physical, external Universe and he calls it God; not having learned the great truth that the external is but a shadow of the Invisible out of whom the worlds were made.—Rom. 1: 20. The Materialist who is not a Pantheist looks on the *form* of man and thinks not of the inner essence or organific power that is constantly *forming* the body out of the matter around it. He makes the effect the cause and the cause the effect. The Jew looked on the external ceremonials of his age, and thought these were the ideal of Divine service. Thousands of Christians look on the *form* of *baptism* in the same or a similar way. So in regard to the cross or death of Christ, the shadow is taken for the reality.

The physical death of Christ's animal body is too often regarded as the *antitype* of the bloody sacrifices of the Old Testament, when it was of the same general earthly character, and in reality was the *last part* of such sacrifices. If the physical death were the antitype of the offering, then Calvary was the antitypical place, or "the heavens," of which the ancient tabernacle was a type, and the Roman soldiers were the antitype of the priest that slew the beast.

We earnestly desire that our readers may see that as tpyes are animal or physical, so antitypes are spiritual. Then they may see the deeper meaning of Christ's crucifixion, even as did Paul when he exclaimed, "I am crucified with Christ," when he knew and we know that he was not nailed to the wooden cross. Then they may see that the *physical* sufferings of Jesus were but a shadow of that which He "suffered being tempted."—Heb. 2: 18. That His wooden cross which He bore was but a shadow of the cross of self-denial which He bore daily, through life, of which He spoke when He said, "If any man will be my disciple, let him deny himself, and take up his cross daily and follow me." If He had *not* been bearing His cross daily, then we would not be His followers in bearing our cross daily. But Peter makes it clear, "For even hereuntowere ye called; because Christ also suffered for us, leaving us an *example* that ye should follow His steps."—1 Pet. 2: 21. Then they might also see that mounting up Calvary was but a shadow of His life climbing—the hill "Difficulty." That its location, outside of Jerusalem, was a shadow of the voluntarily chosen position "outside the camp," — nominal Israel — which He accepted at His baptismal death to Israel. That the piercing of His side, or of His heart, when He was dead, was but the shadow of the heart-piercing which He endured "in the house of His friends," when they turned from His most tender and loving acts with contempt and scorn. Who of our Christian readers has not in some degree thus been pierced? Turn to Heb. 13: 11–13 and learn that the real antitypical, burning of the bodies is "reproach bearing" in following Christ. And this is not borne in physical death, but in life.

Why God has chosen to represent all these spiritual things by physical facts, we will not now attempt to say. But who that is familiar with the Bible can fail to see that this is in harmony with His general plan? Then as His death on the cross was the last of the typical dispensation, so also it was the finishing of His *earthly* career. He died out of the old dispensation of law into the dispensation of grace. Being the first, He established that dispensation. He died out of the Adamic life, and rose into the *perfected* life of the Second Adam. He thus became the beginning of God's new creation of man,—the Head, and thus the Regenerator of mankind. In these facts as to His death may be seen the real force of His statement, "I, if I be lifted up, will draw all men unto me." "This He said, signifying what death He should die." He will therefore draw all men out of law into grace; out of the life of the first Adam into that of the Second Adam. There is no death nor curse on the Second Adam side. In view of all this, believing into Christ's death and resurrection is important; and may we not joyously exclaim with the apostle, "It is Christ that died, *yea, rather, that is risen again.*" "Because He lives, we shall live also." "Jesus is risen, and man shall not die"—eternally.

BABYLON AND FORNICATION.

In Rev. 17: 1–5, "BABYLON, THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," is said to have committed fornication with the kings of the earth, and to have made the nations drunk with the wine of her fornication. As nearly all well-informed Christians believe that this refers to the Roman Catholic Church, not as *persons*, for the moral character of many Catholics might compare favorably with others, but as a *system* or *in-*

stitution, we will not attempt to prove it in this article.

We would suggest that the word fornication has been misunderstood and so misapplied by many intelligent persons. Adultery and fornication are, by many, used interchangeably, but they are not synonymous terms; and Paul, in describing "the works of the flesh," in Gal. 5: 19, mentions them both as distinct crimes. Adultery is a crime that cannot be committed by an unmarried person; and fornication is a crime that cannot be committed by a married person. If there were no higher end to gain than merely to clear up the meaning of the two words, my pen would lie still for the present, but there is an important and far-reaching truth involved, which serves as a motive for writing.

Let it be observed that the Church as a *system* or *institution* has never been married to Christ, though individual Christians are so spoken of. Again, some have thought, that the "harlot" referred to above, was married to "the kings of the earth;" but this cannot be correct, for if the kings had been her husband, her action would have been perfectly legal, and so she could not have been guilty of fornication. On the other hand if she had been married to Christ, and then to the kings also, her crime would not have been fornication, but bigamy. And if she had been married to Christ, and not married to the kings, then her doings with the kings would still not be fornication, but adultery.

If the position here taken be correct, that a married woman cannot commit fornication, then it proves conclusively that the Papal Church was married neither to Christ nor to the kings of the earth; and therefore that the harlot daughters of this harlot mother were children "born out of wedlock" and so are illegitimate children.

I think none will deny that Christ is to marry His Church, and also that when He does marry her, she will be a pure and spotless virgin. Then neither the harlot mother, nor any of her harlot daughters, can be the system which the Lord loves and will marry. This harlot was seen by the Revelator to be hated by those with whom she had sinned; and he saw also that they did "eat her flesh, and burned her with fire."—Rev. 17: 16. The consuming of this false woman,—(church *system*)—and the coming forth of the pure virgin,—(the true Church)—the King's daughter, in her radiant beauty, are doubtless simultaneous. In fact it would seem that the rising of the latter is the occasion, in part, of the downfall of the former.

Notice the following type: "The high priest upon whose head the anointing oil was poured, *shall take a wife in her virginity*. A widow, or a divorced woman, or profane, or an *harlot*,—these shall he not take, but he shall take a virgin of his own people to wife."—Lev. 21: 10–14. The false institution has not only been a *mistress*, but is a *cast-off one* at that. How different from the pure virgin prescribed for the High Priest to take. When the Bride comes forth [out of Babylon, the false *systems*.—Rev. 18: 4.—ED.] the people will praise God and rejoice, and will call on each other to do so, because "the marriage of the Lamb is come, and His wife hath made herself ready."—Rev. 19: 7.

Does it seem to any person that if a harlot could be reformed, and afterward live a perfectly virtuous life, that she could ever become a pure virgin again? Surely not. Then the old church-systems, *reformed*, can never be the wife of Christ:—in other words, it is not by the present church-systems that the Lord,—the second Adam—will regenerate the earth. J. HUDSON.

REMARKS.

It certainly seems that not *reformation*, but *restoration* is what the Lord requires at the hands of His people, all lovers of Christ and the truth. When the Jewish nation,—the Lord's typical people—were in Babylon, and the time came for their deliverance, the Lord never called on them to *reform Babylon*, but to "come out of her," and return to Jerusalem. To seek to reform church-systems that are fundamentally unscriptural is like seeking to bring the "carnal mind," which is "enmity" itself, into subjection to the law of God. The carnal mind must be *destroyed*, by the new-creating power of the Spirit of God. So Babylon, mother and daughters, all Church-World, or World-Church systems, must go down to rise no more, and the true Church that will live, is that which is gathered by the Spirit to "Jesus *only*." It is not enough merely to come out of false systems, but also to seek for the old paths,—the simplicity of the gospel, and the institution of the Church. We would not dictate as to what is the perfection of that simplicity, but would call on all believers in the Lord Jesus to inquire after Zion, the city of God. *The world will never believe on Christ until there is a* MANIFESTED *unity of all believers*.—John 17: 21.

We would suggest for the consideration of all that the Papal Church was called a harlot because of the "union (marriage) of Church and State." The State was not her *rightful* husband, so in the *Lord's* sight her marriage was not *legal*, and therefore, while she was married by a corrupt human law, she was

really guilty of fornication. She professed to be the spouse of Christ, and yet, false to the pledge of espousal, she consented to be joined (married) to the State. All who are of her, in the sense of being like her, are her daughters. And truly no such system ever can regenerate humanity. May the Lord enable us all to seek and find the mount of God, the true stand for the Church of Christ to take.—EDITOR.

HOPE FOR MAN IN THE FUTURE.

As the teachings of the nominal Church give no hope of salvation for those outside of itself, the writer would suggest that the plan of salvation may have been misunderstood by them as well as by the Jews. That it was misunderstood by the Jews is admitted by all teachers of the Christian religion; and is shown, in the Word, by the expression, "We trusted that it had been He which should have redeemed Israel."—Luke 24: 21. As they were not then redeemed as they expected, it clearly proves that they misunderstood the plan. The language is suggestive of the keenest disappointment on the part of the disciples of Jesus, regarding the salvation of the Jewish nation at that time.

The fact that the disciples of Jesus, under the Spirit's leading, commenced another mode of teaching is proof that they confessed their mistake and admitted there was to be salvation for those outside of the Jewish religion. And the fact that the gospel has been accepted by so many Gentiles, and has practically been a saving power to them, is another evidence of the mistaken notion of the Jews as to God's care and love for them exclusively. But notwithstanding the increase of light of the gospel Church as compared with the Jewish Church, still for a great share of the age it has been taught that all that refused Christ as preached by the nominal Church, would be hopelessly lost, though not caused to perish, but to live on in eternal despair. But it is now becoming evident, from the study of the Word, that the nominal Church has been wrong on this subject of the future of mankind.

At one time they taught that the eternal suffering of the lost would be caused by burning in a literal fire; but in late years many have seen the absurdity of this, for, by all known laws, whatever suffers in fire must be consumed; so they have seen fit to change their idea of the penalty to remorse of conscience. As they admit their mistake in the first, is it not possible they may be mistaken in the second idea? [It seems as if they might see that the fire of *remorse* would consume as really as *physical* fire. Whatever can be burned must be consumed.—ED.] As the Church has advanced from time to time, and confessed the fallibility of their former applications, may they not possibly be mistaken as regards the all but universal loss of man in the future? As all merely human systems have fallen and continue to fall, so surely must this, for there is no real foundation in the Word for such teachings, but rather an implication that the theories of the nominal Church will go with the theory of the Jews.

Turning to the Word we find that "All the families of the earth shall be blessed."—Gen. 12: 3; and that "*every* knee shall bow, and every tongue shall confess to God," "to the glory of God the Father."—who made the ancient promise to Abraham.—Rom. 14: 11; Phil. 2: 9–11. Here are three statements, one in the Old and two in the New Testament, not one of which has thus far been accomplished; then they give hope for man in the *future*. Christ taught that in and near the end of Gentile rule there would be "wars and rumors of wars;" and that "men's hearts" would be "failing them for fear and for looking after those things coming on the earth."—Matt. 24: 6; Luke 21: 26. The Apostles also refer to "the last of the days" of Gentile rule as times of peril, and scoffing.—2 Tim. 3: 1–5; 2 Pet. 3: 3, 4. Then the time of blessing for "all families" and "every man" must be after Gentile rule has ended; and yet the nominal Church is teaching that at the end of this age of Gentile rule all will either be saved or eternally lost; but the nominal Church must be wrong.

The Saviour also teaches that this Gospel age closes with a harvest, during which the Angels would gather the fruit at the close of the Gospel age into the barn, preparatory for future use, even as the Apostles gathered the fruit at the close of the Jewish age, in order to the beginning of the gospel work. When the harvest is past "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 43. By this shining, or light giving, they will have "power over the nations" in the Millennial reign.—Rev. 2: 26; 20: 4.

That we are now living "in the time of the harvest" or closing and separating work has been proved by many writers. One of the strong arguments drawn from the Word is that when the Jewish and Gospel ages have been equal in length a change of dispensation will take place. (See DAY DAWN—"TWO DISPENSATIONS.") This covers the "double" time spoken of

in Jer. 16: 18, referring to the two phases of Israel's History. (See No. 1 of THE WORLD'S HOPE.) The Hebrew word here translated "double" is *mishneh*, meaning a second, or repetition. The same word is translated "copy" in Deut. 17: 18,—"He shall write him a *copy* of the law." As a copy or duplicate is an exact counterpart of that from which it was taken, so Israel's time of favor and the time of their being cast off were to be equal. As the time has ended, we find them beginning to return to their own land, which fact sustains the application of the "TWO DISPENSATIONS."

Taking this view of the case, which seems clearly sustained by facts, how can the theory of no future hope for the nations, as proclaimed by the nominal Church, be harmonized with the Word that plainly teaches that Israel is to be established as at the first? Isa. 1: 26; Jer. 33: 7. What is to become of them when thus restored, if there be no hope of a spiritual life for them? Can it be that God will permit them, for whom Christ prayed on the cross that they might be forgiven, to live and die like the brute; or worse, to allow endless vengeance to rest on them? As the Word is true the too common theory of their eternal hopelessness must be wrong. It is written that the time is coming when the Lord will make a new covenant with them, and when "*They* shall teach no more every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31: 34. Then the prayer of Jesus referred to above will be answered.

In view of these, and many such facts and promises, what a fullness in Paul's statement, "That God was in Christ reconciling the *world* to Himself, not imputing their trespasses unto them.—2 Cor., 5: 19. Can it be that His mission has been in vain? It must be if the common view be correct, for in all the past, and up till now, the great mass of the *world* have been and are unconscious of any hope of salvation, being outside of the pale of the Church. Sin, death and the grave (Hell) have had the apparent victory. For myself I cannot believe that it will always be so. Christ's words were not in vain when He said He gave His life (*Psuche*) a ransom for (the) many, nor Paul's that Christ gave Himself a ransom for all, to be testified in due time. What of Christ's mission has not been accomplished in the past must be done in the future, and for this reason I must believe that He will reach, in the ages to come, all who are out of Him.—E. H. D.

LIFT A LITTLE!

Lift a little! Lift a little!
Neighbor, lend a helping hand
To that heavy-laden brother,
Who for weakness scarce can stand;
What to thee with thy strong muscle,
Seems a light and easy load,
Is to him a pond'rous burden,
Cumbering his pilgrim road.

Lift a little! Lift a little!
Effort gives one added strength;
That which staggers him when rising,
Thou canst hold at full arm's length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ,
Some from wailing, some from song.

Lift a little! Lift a little!
Many they who need thine aid;
Many lying on the roadside
'Neath misfortune's dreary shade,
Pass not by, like Priest and Levite,
Heedless of thy fellow-man;
But with heart and arms extended,
Be the Good Samaritan.—*Selected.*

SOMETHING OUT OF NOTHING.

BY ELD. J. J. CHILDS.

If I could conceive that God could create *something out of nothing*, I could conceive that God Himself originated from nothing, and that there was a period when there was no God, and no universe. The Bible nowhere asserts that God created the heavens and the earth out of nothing. To suppose that God is eternal, and matter or that out of which God made matter is also eternal, but not of the essence of God, is to suppose the eternal existence of something independent of God, and yet exactly adapted to all the purposes of an all-wise infinite Mind or Spirit. How came this substance, out of which the universe is made, to be perfectly adapted to all the purposes of the infinite Architect? This perfect adaptation to an infinite variety of all-wise purposes, is proof of design—infinite design. And design is an attribute of mind. If a God without beginning presents a difficulty, an incomprehensible difficulty, it more than doubles the difficulty to suppose both a God without a beginning and also the original elements, out of which God made the universe, without a beginning, yet perfectly adapted to all the infinite purposes of the infinite God.

Human reason and science can find no easier solution of the problem of the origin of the universe, than the truth that God is a veritable Being, an Essence, without beginning, self-existent, and that He created all things "from Himself." And we understand the Bible to teach just this.—WILFORD'S MICROCOSM.